

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

Faggots on File Houston

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Bar Raids Plague Community

Houston Cops Keep 'Faggot File'

By Christine Guilfooy

HOUSTON, TX — A series of 11 police raids on gay bars and bookstores within a six-day period has prompted two community meetings with the Houston Chief of Police and representatives from the vice squad responsible for the raids. The meetings served as a springboard for discussion of complaints of police misconduct and virtually confirmed the existence of a "faggot file" main-

tained illegally by the vice squad.

According to Ray Hill, a long-time Houston activist and a board member of the Houston Gay Political Caucus (GPC), the raid on five bars and six bookstores resulted in 55 arrests on charges of public intoxication, public lewdness, indecent exposure and prostitution. All of those arrested were men.

Many in the Houston gay com-

munity see the raids as a direct response to a recently highly publicized tour of the city's gay bars by Mayor Kathy Whitmire and several council members. The tour was to thank gay voters for their support in the recent elections. It is generally believed that Whitmire, a liberal, is resented by a conservative police department.

Larry Bagneris, the president of the GPC told GCN, "Usually you

find an officer at the lower command level ordering raids to try to get back at the gay community because they're uncomfortable because we've taken one step forward. Whenever the gay community takes a step forward [the police] have to step in and show who's boss."

The Houston Police Department has been the subject of much national attention over the years and was cited by the U.S. Civil Rights Commission in their 1981 report on police practices. In 1980, a Houston police officer shot and killed Fred Paez, a gay activist gathering evidence of police abuses.

Bagneris told GCN that the appointment of Lee Brown as police chief over a year ago has led to improvements in the department. However, he said that the vice squad, where officers are not rotated in from other departments remains intransigent.

According to those present at the two meetings with Brown and members of the vice squad, Brown encouraged persons who have observed or been victimized by police misconduct to file formal complaints.

Jim Wales, a local attorney who represents one of the raided bars, J.R.'s, said that a documentation project will be instituted and paid for by the gay community and some gay businesses. An attorney will be hired to collect affidavits of physical and verbal abuse and harassment. These will be forwarded to the department's internal affairs division.

Members of the gay community in attendance at the two meetings on January 20 and January 23, suggested to Brown that police officers periodically be rotated out of the vice squad to other departments. They suggested a 24-hour hotline to the police chief's office

so that emergencies could be dealt with in a timely way. They also suggested in-service training for police officers dealing with the gay community.

While the Houston activists with whom GCN spoke were satisfied with Brown's record as chief, they also say that as a black man hired only a year and a half ago from outside the city, he is resented by many members of the force. Bagneris said that much of it is racist and that members of the force "outwardly and blatantly made jokes about his race when he was appointed." Bagneris said that the documentation project will provide Brown with a needed tool to effect positive change.

The raids on gay establishments began on January 8 with a raid on J.R.'s. On January 15, six men were arrested at the Ballpark bookstore and charged with public lewdness. On January 16, three men were arrested and charged with indecent exposure at an all-night newsstand.

On January 17 and 18 there were several bookstore raids and then two bars were raided, the Exile and the Barn. A deejay at the Exile, according to an account in the *Montrose Voice*, was "roughed up" and later required stitches. The *Voice* obtained accounts from witnesses who said that the police walked around the bar picking people out to arrest. Although most of the customer's were arrested for public intoxication, witness accounts would suggest that these persons were not drunk and that the arrests were random.

Some of the bartenders were also arrested for serving alcohol to allegedly intoxicated persons.

Ray Hill of GPC told GCN that a drag show was taking place at the Exile and that some of the men in drag were arrested for indecent ex-

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12 Percent Over '84

More for AIDS in '85 Budget Request

By Jim Ryan

WASHINGTON, DC — Amidst the kind of high drama that other nations generally reserve for announcing the heir to the throne, the Reagan Administration's proposed budget for fiscal year 1985 was released to the public at noon on Wednesday, Feb. 1.

Included in that budget was a request for a total of \$53.9 million for AIDS research. This represents a \$6.5 million, or 12 percent, increase in research funding over the current fiscal year. The request includes \$12 million for the federal Centers for Disease Control, the same amount appropriated for FY 1984; \$40.3 million for research at the National Institutes of Health, a \$6.2 million increase over present levels of funding; \$500,000 for the Food and Drug Administration, a \$100,000 increase; and \$1.1 million for the Alcohol, Drug

Abuse and Mental Health Administration, a \$600,000 increase.

Representatives of gay and lesbian organizations were quick to categorize the budget requests as an inadequate step in the right direction. As Jerry Conner, lobbyist for the Federation of AIDS related Organizations (FARO), put it, "I have mixed feelings about the budget. We should end up with a great deal more money. Of course, an increase of any kind is encouraging in a health care budget that is otherwise pretty depressing. The overall budget request for NIH was increased just two percent while the request for AIDS research represents a 12 percent increase over last year."

Jeff Levi, National Gay Task Force's (NGTF) Washington staffperson, expressed the concern that specific areas of research were

being inadequately funded: "We're concerned with the fact that the CDC has been level-funded. A great deal more money is needed for research, epidemiology, and on the blood issue — we still don't have the promised surrogate marker or conclusive data on transmissibility. More money is needed for animal models. Whole areas of multi-factor research are not being funded at all. In addition, we'd like to see more money for public education by community-based service organizations."

Many in Washington feel that the Administration's low budget request for AIDS research is a typical example of the politicking that surrounds the entire budget process. As the game is played, the Administration asks for very low levels of funding for programs popular with Congress. Congress increases the appropriation and the Administration then accuses the Congress of busting the budget. Both Levi and Conner expect Congress to appropriate more for AIDS research than the \$53.9 million the Administration requested.

NGTF and FARO hope to coordinate lobbying efforts with other groups angered by cuts in funding for health care. These groups include the Gay Rights National Lobby, the National Coalition of Black Gays, the U.S. Council of Mayors, the American Public Health Association, the American Psychological Association, the American Social Health Association and the National Association of Social Workers. Such coordination should circumvent the chaos that characterized last year's lobbying effort when GRNL asked Congress for \$50 million at the same time that NGTF was insisting that \$100 million was needed. This year, it's doubtful that either organization will quote a specific figure, though "more" will undoubtedly be the rallying cry.

To put all these figures into perspective, consider this: The \$53.9 million for AIDS research represents about one seventh of what it costs to build a single B-1 bomber. The Reagan Administration has asked for 100 B-1s, though critics claim that the plane will be obsolete before it enters service in 1986. The number of people who will succumb to AIDS before then seems to hinge, in no small way, on upcoming efforts to convince Congress that the \$53.9 million figure is inadequate.

Gay/Lesbian Victories at Presidential Caucuses

By Brian Quinby

BOSTON — Gay men and lesbians won five delegate seats at presidential caucuses held in the Boston area on Sunday, Feb. 5. Victories were scored in caucuses held by Walter Mondale, Alan Cranston and Jesse Jackson in the Eighth Congressional District and in the caucus held by Alan Cranston in the Ninth Congressional District.

A coalition formed by the Boston Lesbian and Gay Political Alliance and the Cambridge Lesbian and Gay Alliance had targeted the Eighth District as one in which the gay/lesbian community might be able to flex its political muscle. In a campaign called Lesbian/Gay Vote '84, the coalition organized an impressive number of gay men and lesbians to attend the caucuses.

At the Cranston caucus, Lesbian/Gay Vote '84 co-chair Jonathan Handel won a seat as the second male delegate. Gay rights supporter state Rep. Tom Gallagher was elected first male delegate.

At the Jackson caucus, Allston-Brighton resident Sandy Smith won the seventh seat. Depending on the district, caucuses choose six or seven delegates, alternating men and women. In the case of caucuses selecting seven delegates, the seventh seat may be occupied by either a man or a woman.

The Mondale caucus, held at Kresge Auditorium at Massachusetts Institute of Technology, attracted 1400 persons. Nearly ten per cent of that number, 130, was made up of the lesbian/gay bloc, all wearing pink triangles and occupying an entire section of the auditorium. Two coalition members, Ben Shatz and Jean McCray were elected alternate delegates.

Floor manager Mike Colantuono held the contingent together through the long and confusing afternoon of balloting, while Shatz and McCray moved through the caucus, gathering and lending support for their efforts. McCray won her seat by a large margin. In the vote for male alternate, all other candidates withdrew, most throwing their support to Shatz.

State Sen. George Bachrach and Rep. Tom Valley were also elected to delegate seats at the Mondale caucus.

In the Ninth District, Morgan Allen was elected to a delegate seat at the Cranston caucus.

Just how many of these winners will actually go to the Democratic National Convention in San Francisco this summer will be determined by their candidate's performances in the Massachusetts primary election to be held on March 13.

Did You See?

Danger Lurks Under Cover

Ed.'s note: Do you ever wonder what lurks in the mind of a vice squad cop or how vice squads are viewed by majoritarians? Reprinted here is an article from the Moral Majority Report detailing the daring deeds of the Dallas vice squad.

DALLAS, TX — From homosexual bars to homosexual bath houses, from public parks to public restrooms, from adult theatres to parking lots, the Dallas Police Department has been plagued by homosexuals openly displaying public lewdness.

Said vice squad officer, Mike Thomas, during public testimony at the Texas state legislature, "Officers of the Vice Control Division have made numerous arrests involving homosexual activity in all [these] locations."

One of the most troublesome spots encountered by the Dallas police force are the homosexual bath houses, dens of frequent and anonymous sexual en-

counters. Small cubicles are available, furnished with beds, where participants perform particularly filthy homosexual acts. Also available are orgy rooms for group sex.

But homosexual activities are also displayed in areas frequented by the general public — public parks where citizens complain of acts of sodomy. "In many of these wooded areas it is not uncommon to see grown men totally nude during either the day or night," Thomas said. At particular risk are children wanting to use, or travel through, the park.

Even public restrooms, particularly during the lunch hour, have been places of lewdness; homosexuals are persistently seen performing sex acts while others watch.

Thomas complained, "It is by far the most dangerous aspect of our undercover work. Very few normal people are aware of the offenses committed by homosexuals."

News Notes

quote of the week

"The supporters of "Gay Rights" (sic) are a well-organized group of activists who will stop at nothing to see their goals accomplished — not just in Michigan, but throughout the entire nation.

"There is no single issue on the political scene today that poses a greater threat to Christian families than the question of "Gay Rights." If we lose on this, we will have lost all, because homosexuals will have gained unrestricted access to our homes, our schools and even our churches."

—David W. Claggett, Moral Majority member from Michigan, commenting on the state's comprehensive gay rights bill now stalled in committee, in the *Moral Majority Report*.

wilmington gay/lesbian center nixed

WILMINGTON, DEL — The Wilmington Board of Adjustments has ruled against the Gay and Lesbian Alliance of Delaware's (GLAD) application to operate a gay/lesbian community center in mid-town Wilmington, according to Philadelphia's *Gay News*.

At an appeal hearing on Jan. 25, two of the three members of the board ruled that the proposed center did not fit the definition provided by the city's zoning code because it does not serve the needs of the neighborhood.

GLAD's attorney Mimi Boudart argued that the gay/lesbian community is "an amorphous community scattered throughout the city" and she gave examples of other community centers that serve both their neighborhoods and the rest of the city.

GLAD chairperson Marshall Gealt said his group would probably appeal the decision, and that the ruling was "not unexpected." Gealt said he believes "a lot of underlying prejudice" was involved in the decision.

'garden variety women' only, please

CHICAGO — Attorneys for Eastern Airlines are preparing to appeal the decision by Federal Judge John F. Grady ordering the reinstatement of a transsexual pilot, Karen Ulane, to her job with the airline, according to *GayLife*.

Grady handed down his favorable ruling which extended the protections of Title VII of the 1964 Civil Rights Act to transsexuals. Dean Dickie, a lawyer working on Ulane's case, said he expects the Eastern lawyers to argue that Title VII only covers "straight old-fashioned females . . . your average garden variety woman."

An attorney for Eastern explained it this way: "The threshold issue is a very simple one. Are transsexuals covered under the 1964 Civil Rights Act? Every other court that has considered the issue has ruled that they are not."

los angeles restaurant picketed

LOS ANGELES — About 40 people participated in a candlelight vigil on Jan. 15 in front of the Papa Choux restaurant to protest the restaurant's seating policy, according to the *Lesbian News*. Two women, Zandra Rolon and Deborah Johnson, have filed a lawsuit against the restaurant because while dining there last spring they were asked to move from a semi-private booth "for couples" in the restaurant. Damages are sought for violation of the Unruh Civil Rights Act.

At a preliminary hearing, Judge Bruce K. Geernaert ruled that the issue must be resolved in full trial. He described the question to be whether the restaurant discriminated on the basis of sex, which would be a violation of the Unruh Act, or whether the seating policy regulates the public conduct of homosexuals, which is allowed by law. No trial date has been set.

Papa Choux's owner, Seymour Jacoby, placed ads in local papers saying the restaurant "will never seat two men or two women in those six booths."

gay catholic group forms

SAN FRANCISCO — A national organization of gay and lesbian Catholic lay people has been formed, according to the *Bay Area Reporter*. The group, called The Consultation, is an outgrowth of San Francisco's controversial Lesbian/Gay Task Force, which was disbanded last year by the archdiocese after it issued a report critical of Catholic dogma on sexuality. Kevin Gordon, a founder of The Consultation and the chairperson of the now-defunct Lesbian/Gay Task Force, said the new group will host retreats, forums and lectures designed to promote dialogue with the Catholic Church. The Consultation lists 19 advisors, among them Virginia Apuzzo, executive director of the National Gay Task Force, and John Hager, national president of Dignity.

boston health center director resigns

BOSTON — Sally Deane, executive director of the Fenway Community Health Center, resigned her post effective Jan. 26 to accept a position in Mayor Ray Flynn's administration, according to the *Fenway News*. Deane will become an assistant to Commissioner Lou Pollack, Department of Health and Hospitals. Deane, in a four-year stint as the director of this city's gay-oriented health center, guided it through a renovation of the facilities, the retirement of a \$35,000 debt and a doubling of the number of patient visits per month.

more 'talk'

SAN FRANCISCO — The Harvey Milk Lesbian and Gay Democratic Club has been awarded a \$5985 grant from the Chicago Resource Center to update and distribute nationally the club's brochure "Can We Talk?" Thirty-five thousand copies of the brochure were distributed by the club in 1983 throughout the Bay Area and also to more than 70 organizations in 20 states and 5 countries. The brochure provides answers to questions about AIDS and gay male sexuality. For more information about the brochure or to obtain copies, contact the Milk Club at P.O. Box 14368, San Francisco, CA 94114.

medi-cal will pay for aids treatments

SAN FRANCISCO — The National Gay Rights Advocates (NGRA) has secured a promise from California's state medical program to pay for a particular treatment for AIDS.

The Medi-Cal program backed down on its refusal to pay for pentamidine treatments for AIDS patients suffering from pneumocystic pneumonia. NGRA had threatened to sue the state if the policy was not changed.

William A. White, chief of the Medi-Cal Benefits Branch, said that "it is now the position of the Department of Health Services the Medi-Cal benefits include the use of pentamidine." Department officials claimed pentamidine would not be covered because it is experimental. Leonard Graff, NGRA legal director, disputed that claim. "The Centers for Disease Control distributes this medication and until a few years ago it was the first drug of choice. It has to be used because many people are allergic to the only other drug available, a sulfur-based medication."

florida gay church burned

JACKSONVILLE, FL — The Metropolitan Community Church here fell victim to an arsonist's torch on the night of Jan. 16. Although the fire burned itself out, estimates of damage range from \$6000 to \$15,000, according to Miami's *Weekly News*.

Fire officials found remnants of glass and socks smelling of kerosene inside the church. Apparently, a bottle thrown through a window ignited the blaze. Capt. Jerry Hiers of the Jacksonville Fire Marshal's office said the investigation is still open and there are no suspects.

Rev. Donald Johnson said his church had not had any significant problems of harassment or queer-baiting in the neighborhood. But, twice in the last year, eggs were thrown at the church and on Jan. 13, some windows were broken. Johnson requested increased police patrols after the window-breaking incident, but did not see evidence of a response from the police.

The 100 members of MCC-Jacksonville are meeting at Oddfellows Hall until their building is repaired.

mexican gay group issues fund appeal

MEXICO CITY — Grupo Lambda de Liberacion Homosexual is appealing to the international gay community in its drive to raise half a million pesos (\$3125) in order to save its *local* (community center and offices). The *local* is a storefront on Avendida Baja California, in the Colonia Roma section of the capital, which provides space for the group's meetings and dances. Grupo Lambda has had this center for over a year.

In 1983, Lambda accrued a debt of 250,000 pesos, which its press release attributed to the country's grave economic crisis. "Let us say of the means taken by the present [de la Madrid] government, [massive lay-offs and wage-freezes in the face of high inflation], nothing has been favorable," it declared with understatement.

Among other projects, Lambda hopes to resume publication of its newspaper *Nuevo Ambiente* (New Atmosphere). It encourages subscriptions from abroad, at the rate of \$8 (U.S.) for seven issues. Grupo Lambda can be contacted c/o Manuel Alvarez Reyes, Apartado Postal 73-130, Mexico 12, DF.

new home for black gay coalition

WASHINGTON, DC — The National Coalition of Black Gays (NCBG) has acquired permanent office space in downtown Washington. NCBG is a non-profit political and educational organization, providing support and advocacy for individuals and organizations regarding issues of primary concern to the black lesbian and gay community. All correspondence should be addressed to: NCBG, Rm. 514, 930 F St. NW, Washington, DC 20004.

abortion clinic defenders rally on jan. 22

EVERETT, WA — Over 400 pro-abortion activists from across Washington state rallied at an assembly hall here on Sunday, Jan. 22 to protest an anti-abortion crusade to close the local Feminist Women's Health Center. The Health Center was destroyed by a fire-bomb on Dec. 3, 1983. The rally also commemorated the eleventh anniversary of the Supreme Court decision to legalize abortion.

Preceding the December attack, anti-abortion groups engaged in a campaign of harassment of the clinic's clients. According to some speakers at the rally, the harassment only served to galvanize the clinic's defenders. The clinic is presently being rebuilt and may reopen shortly.

Pat Cameron, the coordinator of the Clinic Defense Committee and a member of Everett NOW, told the crowd, "Abortion is not a moral issue, as the rightwing would have us believe, it is a matter of economic choices. Big Business interests in this country have much to lose if women are free to make their own choices and have time to work for better wages, better treatment in the workplace, and better treatment when they choose to remain at home caring for their children."

Over 80 groups from all over the state endorsed the rally and donated hundreds of dollars to the clinic. The Seattle AIDS Action Committee sent a statement of solidarity to the embattled clinic's staff.

gay man seeks long island congressional seat

EAST HAMPTON, NY — A gay man has announced his candidacy for the Democratic nomination to U.S. Congress from the First District, Long Island, New York. Chuck Hitchcock announced his intention to run for the nomination at a press conference held on Feb. 3 in Riverhead, NY.

Hitchcock founded the East End Gay Organization for Human Rights in 1977 and has been active in that organization ever since. He has served on the steering committee of the Long Island Lesbian and Gay Coalition and the New York State Lesbian and Gay Lobby, as well as on the board of Directors of the National Gay Task Force.

state rights bills

PROVIDENCE, RI — The Rhode Island Alliance for Lesbian and Gay Civil Rights has announced that a bill banning discrimination in employment on the basis of sexual orientation is set to be introduced in the state legislature later this month. The bill is sponsored by Rep. Linda Kushner and co-signed by 12 other representatives.

According to Diane Cook of the Alliance, a pamphlet opposing gay/lesbian civil rights published by Phyllis Schlafly's Eagle Forum was distributed to Rhode Island legislators recently. Alliance strategists plan to pack the House galleries on the day of the bill's introduction and pack the hearing room during hearings on the bill. The Alliance also seeks to document cases of discrimination on the basis of sexual orientation to provide evidence for the bill's need.

Cook, in an article appearing in the Alliance newsletter, said, "We realize that our bill won't be passed this year. We hope to get a hearing, and maybe next year we'll get a committee vote and the year after that a vote of the House floor. We will win step by step until we win all."

INDIANAPOLIS, IN — Proponents of gay and lesbian civil rights in this state have for the second year in a row introduced a bill to amend the state's Civil Rights Code to include sexual orientation as a category of protection, according to *The Works*, an Indiana magazine.

The bill, sponsored by State Senator Louis Mahern was filed on Jan. 4. It has been assigned to the Senate Judiciary Committee, an improvement over last year when it was assigned to the Rules Committee where it died.

Despite the fact that no action is expected in this session, Justice, Inc., the statewide coordinating group for gay and lesbian organizations, will lead efforts to gain support for the bill. Justice is planning a letter-writing campaign, as well as other activities, to highlight the bill.

NOW's Lesbian Conference

Little Power, But A Lot of Politics

By Sharon Page

MILWAUKEE, WI — Twelve years after the National Organization for Women (NOW) first "acknowledged the oppression of lesbians as a legitimate concern of feminism," NOW sponsored its first Lesbian Rights Conference here Jan. 20-22. The event illustrated the hard work of NOW's lesbian activists in pushing the organization to embrace the importance of lesbian issues and initiative in the women's movement. But the conference reinforced the image of NOW as an organization for white women and raised heated questions about the harnessing of women's energy to the Mondale campaign machinery.

The conference drew some 350 women and a dozen men from around the country to the sub-zero Milwaukee winter weather. Lesbians — both NOW members and other activists — predominated, though a layer of non-lesbian NOW functionaries participated. National and state NOW leaders were well-represented and a number of national lesbian notables attended by invitation. However, women of color were strikingly under-represented, with fewer than 10 visible during the weekend.

Thirty-six workshops afforded ample opportunity for networking and information-sharing, while three plenary sessions provided forums for NOW leadership to put their stamp on the conference's official tone and direction. But aside from official pronouncements and much behind-the-scenes lobbying, no mechanism existed for making policy, formulating recommendations or drafting resolutions. The conference — entitled "Power and Politics in '84" — reflected much politicking, but was allotted little power in itself.

Though workshops addressed a range of organizing, strategies and issues — including grassroots education in rural areas, child custody, domestic partnership,

military struggles, AIDS and reproductive rights issues, and organizing lesbians in NOW — the emphasis of NOW leadership was on mobilizing lesbians behind Mondale's bid to capture the Democratic party nomination.

Since its national convention last September, NOW has shifted from a lobbying organization to an electoral one, in an all-out effort to beat Reagan. But, despite assurances from NOW national president Judy Goldsmith of unified NOW sentiment, the national board decision to back Mondale before the primaries is clearly controversial and, among a vocal segment of NOW lesbians, acrimoniously unpopular.

NOW's long history with electoral campaigns has led some to heighten expectations and standards for political candidates with many NOW activists unwilling to settle for moderates. Highly regarded was guest speaker Karen Clark, a Minnesota state legislator in the House of Representatives and the highest elected openly lesbian officeholder in the country.

Speaking without rhetoric, Clark outlined her background as a neighborhood and union activist with the Lesbian Feminist Organizing Committee, a coalition-based group that "was global in perspective and also grassroots. We thought we could do it all and in many ways, we did." Clark emphasized the challenge to "remain independent working as lesbians but at the same time not to become isolated as lesbians."

Without using the platform to push her own reelection campaign, Clark urged active involvement in the upcoming election. Recommending that "I think we will have strong support should Walter Mondale be elected president," Clark conceded in the next breath that "he hasn't learned to say gay and lesbian yet."

In her first appearance at an all-

lesbian national gathering, National Gay Task Force executive director Virginia Apuzzo polished her reputation for dynamic public speaking at the dinner plenary. Reeling off statistics detailing the "stain of shame" of Reaganomics, Apuzzo said that "the feminization of poverty is a lesbian issue," and declared that "this time it is survival" at stake in 1984. Citing feminists and gays who "have decided the system is corrupt" she urged an educational process to "start with each other to see that if we make the effort, we can make the difference." Apuzzo declared that "we must have a passion for the possible" and while avoiding specific endorsements, said "the process between now and election day is registration, education, contact."

Following Apuzzo was Gwenn Craig, co-chair for the National Association of Gay and Lesbian Democratic Clubs and the only woman of color to appear on the

speaker's platform. Delivering perhaps the simplest but most radical message of the conference, Craig focused on asking gay people to come out wherever and whenever possible. Referring to the early '70s when "lesbians in NOW were shunned, disavowed and purged," Craig noted that "today in 1984, we are openly involved, valued, supported, even recruited. The women's movement and NOW have changed with the times as it's changed the times."

Referring to the recent execution of gay Florida prisoner Robert Sullivan because a man able to verify his alibi would not come out of the closet of the Catholic confessional, Craig expressed horror and said, "I am compelled to ask for your courage, not from some sense of moral superiority, but out of necessity. I need you to represent me."

NOW president Judy Goldsmith began her major address of the weekend with a lengthy crowd-

pleasing anecdote of her first personal contact with lesbians at a Wisconsin NOW conference in 1975. Goldsmith played to uproarious laughter when she described starting "in bed, dutifully with a box of files, to learn everything I could as quickly as possible" — it took her a minute to understand the audience's hilarious reaction — and then ending the evening underneath the hotel pool table with her new-found lesbian colleagues.

She went on to debunk the old saying that "power is corrupt and absolute power corrupts absolutely," saying, "Power isn't nearly as corrupting as powerlessness." Referring to the power of the feminist vote, Goldsmith declared NOW's primary goal to be preventing the reelection of Reagan, who she said, has "perverted the language, he has perverted the national values. You could say that he is a pervert."

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Lesbian Wins UMass Harassment Case

By Sue Hyde

BOSTON — A Cambridge lesbian who assisted students at the University of Massachusetts-Boston in filing sexual harassment complaints against her supervisor and was subsequently fired from her job, won a jury verdict in U.S. District Court here on Feb. 2.

Janice Irvine, 32, was employed in 1979 at UMass as the part-time staff coordinator of the school's Health Education Center. Fourteen students under her supervision came to her with complaints of sexual harassment against the Center director, James Hoopes. After she helped the students file their complaints with the University against Hoopes, Irvine was fired, and rehired a few weeks

later. Hoopes resigned his job in Sept., 1979 and the Center functioned only minimally during that year.

Irvine said that in retaliation for aiding the students, John Robinson, director of counseling services, assigned her either to non-existent jobs or jobs for which she was not suited. Irvine began her case against Robinson and the University in the fall of 1979 and in May, 1980, her expired contract with UMass was not renewed.

A jury of five men and two women found that her constitutional right of free speech had been violated by Robinson and awarded her \$241,000 damages. Two other officials at the University, David Stockton, director of Health Services Center, and Levester Tubbs, vice chancellor, were cleared of liability by the jury.

The seven-day trial before Judge Rya Zobel brought to a close the four-year legal battle for Irvine, who sought a judgment both against the school and against Robinson, Stockton and Tubbs. Judge Zobel will rule on whether the actions of all the UMass officials amounted to violations of Irvine's civil rights as guaranteed under Title VII of the 1964 Civil Rights Act.

Marion Lill, an attorney involved in Irvine's case since the beginning, believes that the jury's finding of a violation of constitutional rights, as opposed to a finding of

employment discrimination, is significant and, she hopes, somewhat trendsetting. Lill told GCN, "The people in control of the courts are becoming more restrictive and taking more away from women in terms of their rights under the law. It is important for more cases to be laid down on alternate theories to pave the way for future cases."

And Wendy Kaplan, another attorney on the case, commented to GCN that the verdict is "a vindication of First Amendment rights, now under attack."

Lill said the amount of the award may serve to give notice to both institutions and corporations as well as their mid-level managers that it literally doesn't pay to trivialize sexual harassment complaints. Said Lill, "The only thing that makes employers sit up and pay attention is the amount of the check they have to write."

Irvine noted that the case raised the issue of sexual harassment and that it had a great deal of educational value for women. Additionally, Irvine sees it as a victory for workers in tenuous employment situations. "I was a 20-hour-a-week employee, not a tenured professor and not salaried staff. That they were still held accountable is important. I think it's also important because it's mostly women who hold those kinds of unstable jobs."

Lill and Irvine both believe that

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New York AIDS Forum for Black Men and Women

By Charles Michael Smith

NEW YORK — A forum on AIDS for black gay men and lesbians, sponsored by an ad hoc group of black gay and lesbian activists, was held Feb. 1 at Hunter College. One of the purposes of the forum was to counteract the widespread belief among black gay men, and the black community in general, that AIDS is a white disease. This perception is fostered by nearly exclusive media attention given to white gay men with AIDS and it causes blacks to have diminished interest in AIDS educational forums and events.

The first of February was chosen because of its significance as the beginning of black history month. Gwen Rogers, the forum moderator, said the event would demonstrate that black gay men and lesbians were "concerned about all aspects of our oppression." The forum, she continued, provided "the opportunity for us to raise issues of the struggle against AIDS, to raise the issue of AIDS as a health concern and to raise the demand that health care is a right."

The audience, numbering between 90 and 100, some of whom were white, heard the following panelists: Leonard Brown, M.D. ("the medical facts on AIDS"); Raymond Jacobs, resident recreation therapist at Beth Israel Medical Center in New York ("psycho-social issues"); Jessie Cadet ("the impact of AIDS on the Haitian community"); and

Bruce Hall, a black man with AIDS ("reflections of a person with AIDS"). Diego Lopez, a social worker who was called to speak at the last minute, expressed his concern for quality health care and asked the audience to help him and others reach the black gay community with AIDS information.

The ad hoc committee, while planning this forum, said Rogers, a psychologist, did not "view the AIDS question in isolation," but saw it as being part of the overall concern for better health care delivery within the total black community. They also saw the socio-economic ramifications of the disease, which has a 40 percent mortality rate. Rogers saw the forum as something that will help unify the gay, as well as the black, community.

Dr. Brown's presentation of the medical facts on AIDS included the ay-now familiar rundown on symptoms and treatments. Jessie Cadet's presentation was short and to the point: "There is an urgent need for more money for AIDS research and the oppression of Haitian immigrants by U.S. officials must end."

The two speakers who gave the most interesting presentations in terms of information, if not style, were Hall and Jacobs.

Hall, a 29-year-old ex-New Yorker now living in Chicago, was diagnosed with AIDS in Sept. 1983. He felt, following the

diagnosis, that it was unfair for him to have come down with this disease, especially after several years of abstinence from drugs, alcohol and sex with multiple partners. He's presently involved in a monogamous relationship, and although he and his lover have not refrained from having sex, they do not exchange body fluids. Hall is also in a self-imposed program of hypnosis, weight-lifting, and bicycling. Although it's part of his battle against AIDS, he's not sure if any of it works.

Jacobs spoke of the isolation and psychological crisis AIDS people endure, leaving them angry, guilty, and ashamed. He's observed a tendency to moralize and to believe that having the disease is due to the wrath of God.

Jacobs placed AIDS people in three categories: Those with the disease who have not contracted a major illness; those with a major illness who are working their ways towards death and dying; those, like Hall, who have recently been diagnosed.

Hall told this reporter in a later interview that he visits AIDS people in hospitals so they know that someone cares and that there are people with AIDS who are able to function. These visits, he feels, "might give them some hope."

A question and answer period followed the prepared presentations at the forum.

Five Years for Jersey Boylover

By Bob Nelson

HACKENSACK, NJ — Jim Cooper, a member of the steering committee of the North American Man/Boy Love Association, has been sentenced to five years in prison after being convicted of having sex with a 15-year-old boy. The maximum possible sentence on the charges was 20 years.

"I don't feel any remorse over what happened to David," said Cooper. "I cared about him. If someone didn't help him, he would have ended up on drugs."

The sentence was handed down by Bergen County Superior Court Judge Alfred Schaffo, who had presided over Cooper's trial in October, 1983. "The message must go out that children must be protected,"

commented Schaffo in delivering the sentence.

Cooper, who remains free on \$10,000 bail has said he will appeal the case. Under terms of the sentence, the 43-year-old Paramus computer engineer could be paroled after 11 months.

Sentencing had been repeatedly postponed while the court awaited results of Cooper's evaluations from New Jersey's prison for sex offenders at Avenel. After interviews with doctors and psychologists at Avenel, Cooper was determined to be "not compulsive" and "not repetitive" in his orientation. Cooper would therefore serve any eventual sentence in a general detention facility, rather than at the sex crimes unit.

Community Voices

entrapped

Dear *GCN*,

It's been great getting your newspaper each week. It has kept me up to date with the Gay World that I am a part of. But more important it has taught me more about why I am the way I am and about all the different ways to be gay.

Would you please let people know what has happened to me. I was entrapped by the U.S.' postal authorities who lured me into what they called a crime. They found my name on a list they seized from a seller of pornographic films and a postal inspector took on the guise of a perons who was interested in pornographic films of young guys. This agent pretended to be seeking adolescents who were willing to perform for a fee. I was contacted repeatedly and refused to have anything to do with him until one day I finally agreed to introduce him to 2 15 year-olds. The trap was set and I was arrested. It was the governmental agency that created this 'crime'. I have been in prison for the acts that the government did. I am now in the Federal Court of Appeals and the case will be heard on March 12 84.

I would appreciate it so much if you would place an ad for me saying that with some luck I'll be out in August 84 and am looking for a partner in the clown business. (I used to be well established as 'The Human Seal' and as a clown before arrested.) I'm looking for a youngish boy who's able to travel. Also I'd like to hear from anyone who'd like to write. I can send you my newsletter on my show-business career.

Sincerely,
Marvin Matthow,
Box 1012 Unit I-D 80A3607,
W. Brentwood NY 11717

more on radio homophobia

Dear Folks:

In regard to the Radio Homophobia incident (Community Voices, January 21st) I enclose the letter I received today from the station manager. Mr. Lyon seems sincere enough in his apologies so I'm respecting his request to pass them along to the community.

He mentions receiving "several" letters so I hope this will be old news to you. Perhaps others have already written you.

I believe this definitely points up the fact that "there is strength in numbers." If enough of us take some kind of action against low, ignorant, cheap shots such as was the case here, slowly (but ever so slowly) there just might be a change in the weather.

Peace,
Joe Giblin
Norwood, MA

[Ed. Below is the letter from WERZ/WMYF.]
Dear Mr. Giblin:

I read with concern your recent letter. Yours was one of several that I received on the subject, and I agree, there is no good reason for his behavior.

By definition, all radio announcers have more than the average opportunity to put their foot in their mouths. From time to time we all say things that we later regret.

What most people took objection to, was

it all comes out

Dear *GCN*

I really don't know where to start, but I am going to give it my best shot at trying to explain how the guards and law officers treat a person in prison just because he's gay. They always give a person a different outlook when they know. They look at you like you are some kind of a freak or a side show in a circus. Some even come out a say you're sick or you're a fruit, and when you try to explain it to them they won't listen or they just walk away and leave it at that.

Now you take some prisoners that are in here that are tough, if that's what you want to call them. They're always looking for a way to have a gay 'kid' (a prison term for a queer, hands off trip), so that every time they want to cop a nut they just go and get their kid.

Then there's the ones that are just looking for companionship or love.

If a person is gay in prison they think you are weak or you have to do everything they tell you. But they never want to try to understand it at all. They just want you so they can have a nut or when they are done then they can treat you like some kind of a piece of shit from the bottom of the can.

Being a gay guy is really not what people think. It's a guy looking for love and trust and other things. But being gay in prison a person finds it hard to accept what people want to do to him just because he's gay.

I guess being gay has its drawbacks, but it also has its good points too. So it all comes out in the wash.

Just think about some of this,
Tony Dryden,
17789
PO Box 14,
Boise ID 83707.

Scott's cavalier attitude after he was called to task by an offended listener. In this he was very wrong and he knows it.

Our success or failure is in the hands of the public. Letters like yours are valuable reminders of that fact. Thank you for taking the time to write.

Sincerely,
Jeffrey A. Lyon
General Manager
Exeter, NH

personal views

Dear People:

The views expressed in my "Speaking Out" column on Youth Liberation [*GCN*, Vol. 11, No. 26, p. 5], dated Janaury 21, 1984, are my personal views and do not necessarily reflect the views of Gays at MIT.

Thank you.
Will Doherty
Sometimes referred to as the General Coordinator of GAMIT
Boston, MA

LETTERS

GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters cannot be published, but names will be withheld on request. Please include a phone number in case we need to verify the letter. Please type your letters double-spaced, and try to limit them to three double-spaced pages. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee
(267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center
16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services
80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety.
Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

dykes 'n kids

Dear *GCN* readers:

I am interested in interviewing lesbians who have become parents after coming out. I am a lesbian social worker, working on a thesis for a master's degree, and am a member of a support group: Lesbians Interested in Becoming Parents. There is pitifully little research on lesbian families, most of it focusing on the children of lesbians (i.e. demonstrating they are no different from children raised in heterosexual families. Of course). While this is a very important contribution I am interested in the experience of the parents themselves.

Participation would involve a single, one-to-two-hour interview. I am interested in interviewing couples, single parents, and those in co-parenting situations. As I live in Boston, I am confining my travels to New England and the New York area and wish to complete my interviewing by April.

If you are interested, please write me: Janet Gottler, 74 Carolina Avenue, Jamaica Plain, MA 02130. *Absolute* confidentiality will be maintained.

Sincerely,
Janet Gottler
Jamaica Plain, MA

"intensive management"

Dear *GCN*,

Most people seem to think people in prison are hard core criminals. Some are. Most are not.

Living in society today people pick up a newspaper and believe everything that it says. Without realizing that papers are out to get the money and will lie to get it.

If you see how society treats gays, then look at it a hundred times stronger in prison. The lowest of all things in here is a child molester, then a gay, then rapists, then murders. It really is hell to know that rapists and murderers get treated better than gays.

I'm an open gay which gives the pigs in here target practice. They won't let me be in general population and various organizations, including some sports.

What is wrong with being gay? Nothing to me. But as I get up and look out my window there is a little boxed off area where they put prisoners, chained down like a dog. They call it "intensive management" (hard to control). Well I have been locked up here for 11 months because I am gay and they say I'm a threat to the population. How am I a threat? They seem to think I have AIDS.

Still I am strong and I have struck back and have caused some changes in here. I filed a law suit against the department of corrections and one official was straight out fired and four others were put on leave of absence without pay because of the way they treated me.

The gays in here are lonely for it is not often you meet another real gay in here. But we do need to keep our sanity. Writing prisoners can be very educational for both parties. If you have ever been lonely, just think about being locked up and not being able to go out for a walk or be with someone or even use a phone.

Just because a person is in a prison or mental institution does not mean he's a hard core criminal or insane. And remember that even love is found in some of the strangest places. We prisoners are lonely and are only a stamp away. Night or day.

Shalom,
Roger D. Emanuel,
PO Box 746,
Troy NC 27371.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline
(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program
270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

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Cover illustration
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New York, N.Y. 10010, (212) 242-6863

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Postmaster: Send address changes to: *Gay Community News*, 167 Tremont St., 5th Fl., Boston, MA 02111.

Speaking Out

Why Gays and Lesbians Should Support Jesse Jackson

By Marie Godwin

The entrance of Jesse Jackson into the Presidential race has put quite a few gay and lesbian organizations on the spot. After decades of demanding that our needs be addressed, a candidate has finally emerged who will do just that. There are some problems, though. His main problem seems to be that he is often as critical as he is supportive, and he has a lot to learn.

Gays and lesbians have a history of being intolerant of dissent and criticism, impatient with the slow and difficult process of change and learning, and willing to sacrifice concrete gains for petty promises. We are always in search of the perfect leader. This is due, of course, to our awareness of our own fragility and the realization of how disposable we are to the majority of society. The prospect of choosing between Walter Mondale and Jesse Jackson has emphasized just how vulnerable and afraid we are.

The necessity of getting Ronald Reagan out of office has complicated the issue and given us a safe place to hide. The "electability" issue is one of Jackson's main weaknesses. Talk of choosing the most "electable" candidate is an easy way of ignoring the fact that if those who claim they would support Jackson — if he had a chance — would put their time and money where their mouths are, Jackson would start looking more electable. It also obscures the fact that the only difference between Mondale and Reagan, besides a few defense dollars, is that Reagan tells us what he thinks. Mondale doesn't tell us anything.

Unable to bring himself to utter the word "gay" at the Human Rights Campaign Fund dinner in 1982, Mondale has repeatedly sidestepped the question of how he plans to translate his vague support of gay rights into action. His duplicity has been underscored recently by the scarcity of openly gay delegates he is fielding in the states whose filing dates have passed.

Gay rights is an area of both great promise and great vulnerability for Jesse Jackson. Quite different from Mondale's evasion and hypocrisy, unfamiliarity seems to be Jackson's main weakness. Addressing the Human Rights Campaign Fund one year after Mondale (and having no problem with the word "gay"), Jackson made the mistake of defining gay rights as a totally sex-related issue and seemed uncomfortable with the idea of open displays of homosexual affection. He raised more hackles by sharply criticizing the gay movement for its white middle-class focus.

Criticism of Jackson on the first two points was well-deserved and Harvey Fierstein minced no words with him. Defensiveness over Jackson's attack on the gay movement's lack of concern over racial issues was ironic however, in view of the fact that gays and (perhaps more so) lesbians are finally beginning to recognize the problem for ourselves. The question arises: How many of those offended by Jackson's criticism pressured Congressmen to keep

the Voting Rights Act intact, protested the destabilization of the Civil Rights Commission, protested the invasion of Grenada? How many supported, or participated in, the boycotts of The Union Club and The Ice Palace? White gays and lesbians also need to be aware of how much Jackson's recognition of gay concerns will mean to black gays, whose "invisibility" should be a source of shame to every gay man and lesbian in the country.

The Jackson-Fierstein confrontation and its lack of hostility underscores the importance of Jackson's campaign to gays. Honesty naturally leads to vulnerability, but it also leads to trust. The gay rights and gay liberation movements must decide whether we would rather continue to isolate ourselves from criticism or educate those who have shown themselves willing to learn. Ghettoization is comforting in the short term, but it does nothing to decrease the dangers that lie outside the borders.

Jackson's Rainbow Campaign, by putting the displaced in the forefront, is an unprecedented opportunity for white gays to confront the problems that all blacks and gays share — together. Unlike Mondale's version of "trickle-down," it is an opportunity for gays and lesbians to have a voice in shaping our own destiny. Perhaps most important, it is an opportunity for white gays to continue the work that groups like Black and White Men Together have only begun.

The most insurmountable barrier between the black civil rights and gay rights movements has been the reluctance of all concerned to bridge the gap of ignorance that lies between us. Mondale has offered vague, although petty promises that he is already failing to keep. Jesse Jackson has offered a challenge: to reach out to each other; to be honest and learn from our mistakes; and above all, to rise above our differences and hostilities of the past, and finally confront the forces that have kept us all powerless for so long. It is time for us to accept that challenge.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

AIDS/nightmares

By Mark A. Perigard

AIDS has infected my dreams.

The snow wraps around the streets of Boston as tightly as the blankets around me. Two searing nightmares zigzag through my subconscious, alternating scene after scene in a disturbing panorama of imminent, shattering loss.

In the first, I've befriended a man who has AIDS. We grow closer after intimate talks over dinner and slow walks through the Boston Common. I enjoy his company. He is a fine man who has suffered more from society's reaction to his disease than from AIDS itself, who has been hurt more by the shunning he's experienced at the hands of family and friends than from the debilitating cycle of the syndrome.

We often sleep together, as friends, in my bed. But one night the grief, anger and frustration I've been holding in swell out and tears stream down on my face. We hold each other now, and I fear that if I break loose, the dark spectre of AIDS will carry him away. If I can only hold onto him forever, then AIDS can never claim him.

"Safe sex" has become just a silly phrase. I start to kiss him, deeper and deeper. He's confused and tries to push me away, to halt my lovemaking, but I am heedless of any risk. I must express my love for him while I have the chance.

... And cluttered throughout this aching tableau is yet another.

I learn that Joe, a rugby player at Boston University, has AIDS, but I can't find him anywhere. I telephone his parents and friends, I visit all our old haunts, I wander through empty classrooms, but I can't find my buddy anywhere.

The harsh buzzing of my alarm clock knifes through my dreams. I fumble with the switch and then trudge out into the kitchen. Even as I mechanically go about the morning routine, I have already blocked out the unsettling scenarios that traipsed through my head the night before.

The daily newspaper is out on the front step, and while it will be several hours before I read it, the paper will fan the embers of my nightmares into bright, prickly flames.

3,000 AIDS Cases Reported the headline blasts. Confirmed AIDS cases topped the 3,000 mark in the middle of December. 1,243 of these people have died. While the number of new cases seems to be slowing, the Centers for Disease Control in Atlanta are unable to describe a definitive cause or prescribe a restorative treatment.

The story notes, "There has been no significant spread into the general public..." Gays aren't part of the general public? Who makes up the general public? White heterosexual republican men?

The story leads off — on page nine. The number of cases is growing, but there is less attention fixed on AIDS. It is no longer a media novelty. AIDS has sold its share of papers. A crisis can only be exploited for so long. The "general public" gets bored.

3,000 AIDS Cases Reported

Why isn't this story on page one?

People are sick of thinking about AIDS. There is a part of me that doesn't want to hear about it, or read any more about possible carriers and the rising number of people afflicted. But I have learned that what I mentally shunt aside hides in a dark niche and vividly explodes in my twilight hours. The way we turn away from the disease emotionally is perhaps its greatest psychic symptom.

The press, the government, and our own community all seem to be finding different things to get involved in. While the mainstream media may have moved on to other hot stories, such as the Kissinger commission, the Curley desk and the new Catholic archbishop, there are those who manipulate an epidemic to their own ends. New Right groups like Phyllis Schlafly's Eagle Forum have latched upon AIDS as a symbol of God's wrath upon the decadent and as an excuse to introduce legislation threatening to our rights.

3,000 AIDS Cases Reported

How is AIDS confounding the coming out process? Especially in light of virulent homophobia? What is it like for a teenager or married woman or retired man to come to terms with their sexuality in this, the post-AIDS era? How many are choosing to remain closeted away rather than risk having their immune system destroyed by intimate contact with those they might love?

3,000 AIDS Cases Reported

When will it reach 5,000? How long before another zero is tacked onto that figure? And then another?

3,000 AIDS Cases Reported

Someone wake me up. I want to believe I am dreaming.

If you stick with us...

you can become a member of the lesbian and gay movement's newspaper of record.

The *Gay Community News* was first published in June, 1973, just prior to Boston's annual lesbian and gay pride march, and has published weekly since. Initially a mimeographed newsletter and calendar, *GCN* was started by a group of lesbian and gay activists who needed a better way to communicate with each other and the community. The newsletter soon grew into a 16-page tabloid, with its own office and (under-) paid staff. *GCN* has always seen its purpose as providing a forum for discussion of the many issues important to our diverse community, as well as providing the news and features essential to developing an informed and politically active lesbian and gay community.

GCN has always been operated as a non-profit collective depending heavily on the input of an active volunteer membership and elected Board of Directors. Anyone demonstrating an active and extended commitment to working on *GCN* can become a member and help determine the policy and direction of the paper through monthly membership meetings. We *need* volunteers in order to get the paper out each week and, equally important, to maintain the broad base of perspectives that makes us a *community* newspaper.

Being a community newspaper means that *GCN* is not an organ of any person, business, or movement faction. *GCN* attempts to serve a politically and geographically diverse lesbian and gay community. We need your input in letters, Speaking Outs, articles, news tips, volunteer time, and money. If you have always wondered what it was like to work with a committed group of lesbians and gay men on a newspaper, give us a call. Below are some of the areas where we especially need volunteers:

- | | |
|-----------------------|---|
| Circulation... | help put <i>GCN</i> in the plain brown wrappers and mail it out! Call Chris Guilfooy, or just show up. |
| Promotions... | help put together the mailings and projects that get people interested in <i>GCN</i> . Call Richard Burns. |
| News... | writing (especially non-Boston), transcribing interviews and news stories, investigative research, indexing and filing. Call Sue Hyde. |
| Features... | writers, reviewers (movies, books, dance, theater, music, etc.) indexing of reviews. Call David Morris. |
| Managing Ed... | bookkeeping/budget work, grant writing, typing. Call Cindy Patton. |
| Art... | layout, illustrators (especially for book supplement), maintain photo file. Call Susan Yousem. |
| Advertising... | billing, sending out tearsheets. Call Hershey. |
| Typesetting... | experience with Compugraphic Editwriter 7500. Call Nancy Wechsler. |
| Office... | indexing, archives, interior decorating, windows; Prisoner Project: legal research, sending out books, collecting info on 'coming out' resources: jobs, housing, etc. Call Mike Riegle. |

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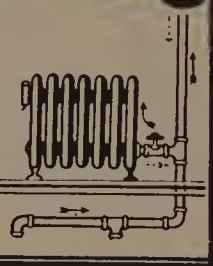
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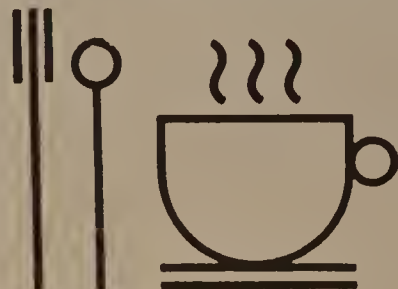
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GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

Notes

Compiled by Michael Bronski

sweet honey on tv

On Sunday, February 26 at 2 p.m., WGBH-TV will screen **Gotta Make this Journey: Sweet Honey in the Rock**. A profile of the five-woman activist singing group, *Gotta Make This Journey* is an in-depth look at the group's blend of music and social commentary, their beginnings, their growing audience and where they are going.

gay composition

A \$1000 prize, publication by a major music publisher and a performance at Lincoln Center await the winner of the **First National Composer's Competition** being held by the **New York City Gay Men's Chorus**.

Ten-minute compositions for male chorus submitted by the September 1 deadline will be judged by Chorus director Gary Miller, composer Ned Rorem, Gregg Smith of the Gregg Smith Singers and Richard Westenberg of the Juilliard School of Music. There is no limit to the number of compositions a composer may submit. The Chorus will sing the winning composition at Lincoln Center in June, 1985.

For more information, write the New York City Gay Men's Chorus at 132 West 24th Street, New York, NY 10024 or call them at (212) 595-2975 or (212) 724-3159.

nice jewish girls

Jewish Women Writers: An Afternoon of Short Fiction and Poetry. Irena Klepfisz, Leslea Newman and Jyl Felman will read from their own work on Sunay, February 19 from 2:00 to 4:00 at the Wright Common Room at Smith College in Northampton, MA. Admission is free. For more information call (413) 584-3865.

riotous theater

Street Theatre, a comedy by Doric Wilson which won him a Villager Award last year as the best new play, will open for a second run in New York on February 22.

Street Theatre is set on Christopher Street on the evening of June 27, 1969, the night the Stonewall Riot began.

Performances are at 8:00PM Tuesday through Friday, 7:00 and 10:00 on Saturdays and 4:00 and 7:00 on Sunday's at Actors Playhouse, 100 Seventh Avenue South, beginning February 22. Tickets are \$15.00.

bookbriefs

Luchino Visconti: A Biography by Gaia Servadio. *Franklin Watts, New York, 1983, 262pp. Illustrated. \$17.50.*

Visconti, famed director of opera, theater and film, has long been in need of a good biography. This isn't it. Servadio is generally good about setting historical detail and she does cover Visconti's career very well, but when it comes to dealing with the personal — especially the sexual — side of her subject she is brought up short. Never shying from his homosexuality, she makes no attempts to attempt to place it in a social context or to show how it may have influenced his work. A shame since Visconti's style is one of the major examples of 20th century gay male sensibility. The writing is generally easy but there is probably too much information for the casual reader and not enough in-depth discussion for the devotee.

Calendar
Pull
Out

out in the cold

Meridian Gay Theater continues their winter series of staged readings this week with **Power Lines** by Joel Schwartz, on February 13 and 14. Directed by George Boyd, *Power Lines* is three related comedies about two gay men, two lesbians and a walk-in refrigerator. The production will be staged at Shandol Theater, 137 W. 22nd St., New York City. Admission is free, there is limited seating and the curtain is at 8:00. Reservations and more information can be obtained at 212-869-3981.

Rents, the scheduled staged reading for February 20 and 21, has been cancelled.

thanks

The inimitable **Jeremy Grainger**, who as a volunteer has been compiling GCN's expanded Calendar since it began last year and has helped compile the Features Notes, is moving on to other activities.

Jeremy moved to Boston from Santa Cruz, California in the summer of 1982 to become GCN's features editor just in time to see our Bromfield Street offices go up in flames. Since leaving the staff he has been keeping us literate by working at Glad Day Bookstore.

Thanks, Jeremy.

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

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This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469

Feb. 11 to 29

11 saturday

Henniker, NH — New Hampshire Lambda, a lesbian organization, Valentine's Dance. 8PM. Pat's Peak Ski Lodge, Rt. 114. Music for all ages, cash bar, coffee, door prizes, raffles, surprises. \$3 at door. Info: (603) 224-3785 or 889-1416.

Boston — Glad Day Bookshop publication party with Andrew Hodges author of the biography *Alan Turing: The Enigma*. 3PM. Glad Day Bookshop, 43 Winter St. across from Park St. "T." Refreshments. Info: 542-0144.

Cambridge — Daughters of Bilitis Valentine Potluck. Bring your favorite hearty dish. All women welcome. \$3. donation. 7:30PM. Info/location: 661-3633.

Boston — Rock Against Sexism Multi-media event. 2PM to 2AM. See Friday.

Boston — Leather and Lace Valentine's Dance at the South End Gym. Get your outfits ready! Doors open 9:30PM. 1355 A Washington St. #108 (at Waltham)

12 sunday

Cambridge — Second Sunday works in progress readings of fiction, poetry, drama. Open readings of fiction is limited to four. Sign up as each session is limited to four readers. 2 to 4PM, New Words, 186 Hampshire St., Inman Square. Info: 876-5310.

Salem — North Shore Gay and Lesbian Alliance Valentine party. Daniels House, Essex and Daniels St. \$3 members, \$5 non-members. Hors d'oeuvres. Cash bar. Info: 745-3848.

Cambridge — Lesbian and Gay folkdance. Beginners welcome. 4 to 6:30PM. Phillips Brooks House, Harvard Yard. Info: 423-0942.

Boston — Calling On Women: A call-in radio show. Tonight's topic: Educating Rita: En-Read, 423-0942.

Boston — Film: Malcolm X: Struggle for Freedom. Talk: Bob Roberts of the International Ladies Garment Workers Union and the Socialist Workers Party. Militant Forum. 7:30PM, 510 Commonwealth Ave. 4th floor. Kenmore "T." \$3 donation. Info: 262-4621.

Boston — Caldwell Taylor, Grenada's ambassador to the U.S. until last year's invasion, gives the 3rd annual W.E.B. DuBois Memorial Address at the Community Church of Boston, Morse Auditorium 602 Commonwealth Ave. Kenmore "T." 11AM. Non-sectarian service. Free. Childcare. Reception following. Info: 266-6710.

Dorchester — Sweet Honey in the Rock in concert produced by Allegra. 3PM. Strand Theater. 543 Columbia Rd. Advance tickets reserved seating. \$9-\$13 sliding scale. \$5 under 12 and over 60. Childcare by advance reservation call by February 9. Tix at Glad Day, Red Book, Skippy White's, Bodywork's, Out of Town. Info: 547-1378.

13 monday

Boston — Gloria Steinem, founder, editor, writer *Ms.* magazine, speaks at Boston University. 8PM. George Sherman Ballroom, 775 Commonwealth Ave. \$3 general, \$2 students w/ ID, BU students free. Info: 353-4110.

Boston — Sack Theater Picket. Join the Disabled People's Liberation Front in picketing the opening of Sack Theater's new 9-screen complex in Copley Square at Meet at the theater in Copley Square at 7PM. Sack has refused to make theaters wheelchair accessible. Info: 825-7704.

Cambridge — North Americans returning from work in harvesting Nicaragua's coffee will talk at the general meeting of CASA, the Central American Solidarity Association. 7:30PM. Old Cambridge Baptist Church, 1151 Mass Ave. Info: 492-8699.

Boston — Monthly meeting of the Boston Lesbian and Gay Political Alliance (BLGPA). 7:30PM. UMass Park Square, Room 222. Discussion of BLGPA goals for 1984, presidential primary and membership drive.

Boston — The Woman's Talk Show (WRBB 104.9 FM) with moderator Kate Rushin will be presenting Ekua Holmes, founding director, *The Great Black Art Collection* from 6 to 7PM, as a part of Black History Month.

14 tuesday

Boston — Dr. Jonathan Stein, chiropractor will speak about sports injuries and how to prevent them. Free. At the South End Gym. 8:30PM. Call 451-3514 for more info.

Cambridge — Coming out — and staying out! Discussion for all women. 8PM. D.O.B., 1151 Mass. Ave., Old Cambridge Baptist Church. 661-3633 for more info.

Boston — Community Networking Breakfast at the Club Cafe, Columbus Avenue at Berkeley Street in the Back Bay. For representatives of Boston-area lesbian/gay groups.

Boston — Publication party for *The Male Couple*. The authors, David McWhirter and Andrew Mattison, will be present to sign copies of the book and answer questions. Glad Day Bookshop, 43 Winter St. 542-0144.

Watertown — Lesbian and Gay Associated Engineers and Scientists Valentine's party. Michael and Kevin's house at 7:30PM. Call 924-4139 or 288-3228 for info.

Cambridge — Old Wives Tales, introductory discussion topic at the Women's Center. Discussions are open to all women every Wednesday night, 8 to 10PM, at the Women's Center, 46 Pleasant St., Central Square. For more information: 354-8807.

Boston — Glad Day publication party for David McWhirter and Andrew Mattison, authors of new landmark book *The Male Couple*. Noon to 2PM, Glad Day Bookshop, 43 Winter St., across from the Park Sq. "T." Info: 542-0144. Refreshments.

16 thursday

Roxbury — Rainbow Coalition Women's Committee open meeting. 7:30PM. Roxbury Community College, 406 Kennedy Bldg., 625 Huntington Ave., Arborway "T." stop. Call 661-2064 for info.

Boston — Community Speakout on Central America at the YMCA, 316 Huntington Ave. \$2, \$1 for students and unemployed.

Cambridge — Drop-in group for Women with incest histories. At the Women's Center in Cambridge. Discussion on control. Call 492-1818 for info.

17 friday
Cambridge — Jewish Women's Open Discussion Group meets 7:30 to 10PM Cambridge Women's Center, 46 Pleasant St., Central Square. Topic: Jewish Women's Community Auditions, "an evening of entertainment for and by us, come and bring a song, skit, joke or routine."

18 saturday
Cambridge — Amethyst Women's Dance! Cambridge YWCA, 7 Temple St. 8PM to 1AM. An alcohol- and drug-free event for all women. Childcare, wheelchair accessible. \$4 at the door, more if you can or less if you can't.

Cambridge — Mobilization for Survival dance fundraiser. Old Cambridge Baptist Church. 8PM to 1AM. \$5 at the door. Cash bar. Call 354-0008 for info.

Boston — Massachusetts Gay Political Caucus auction at Somewhere Else. 4PM to 8PM.

19 sunday
Boston — Calling on Women: A Call-in Radio Show with Moderator Jennifer Abod presents: *The Rebirth of Mysticism: What's in it for women?* WGBH 89.7 FM, 6:00 to 6:30PM. Talk line: 868-9170.

20 monday
Boston — The Woman's Talk Show (WRBB 104.9 FM) with moderator Kate Rushin will be presenting Anna Bobitt-Gardner, founding director, *Academy of Musical Arts* from 6 to 7PM, as a part of Black History Month.

22 wednesday
Cambridge — Coming Out, introductory discussion topic at the Women's Center. All women welcome. 8 to 10PM, 46 Pleasant St., Central Square. For more information: 354-8807.

23 thursday
Boston — An Evening of Black Poetry and Music. Poets include: Sam Allen, Dario Mon Desire, Professor Ifeanyi Menkiti, Music by the New England Gospel Ensemble. 7:00PM. The Copley Society of Boston, 158 Newbury Street. Suggested donation \$2.00. For more information: 536-5049.

Cambridge — Sonia Johnson, speaks on *Women and Peace* at Old Cambridge Baptist Church. 7:00PM. Free.

Boston — Lesbian/gay Pride Committee planning meeting for publicity and fund-raising. Hill House, 74 Joy St., Beacon Hill. 7PM sharp. Call 889-4777 for info.

24 friday

Boston — Betsy Rose in concert, celebrating the release of her new album *Live From The Very Front Row*. 7:30PM, Old South Church, Copley Square. Tickets \$6.00 (\$5.00 in advance). Available from New Words Bookstore. For more information: 628-4390.

25 saturday

Cambridge — The Boston Chapter of the National Organization for Women, Am Tikva, and the Cambridge YWCA will hold a *Women's Blood Drive* from 10AM to 2:45PM at the Cambridge YWCA, 7 Temple St. Individuals wishing to give blood may call the Boston NOW office at 661-6015 to schedule a time to donate.

Cambridge — The Northeast Lesbian & Gay Student Activists Conference organized by the Boston Intercollegiate Lesbian & Gay Alliance will be held February 25 and 26 on the campus of Harvard University. Keynote address by David Scordras 11AM. For more information: 253-5440 or 262-9665.

Boston — Gay Professional Men's Group February meeting. David Scordras, Reps. Valley and Barrett, lobbyist Arline Isaacson, BL/GPA member Ben Klein discuss 1984 agenda for gay rights in Massachusetts. 8PM, Hill House, 74 Joy Street on Beacon Hill. Donation requested.

27 monday
Boston — The Woman's Talk Show (WRBB 104.9 FM) with moderator Kate Rushin will be presenting De Ana Battle founding director, *The Art of Black Dance & Music* from 6 to 7PM, as a part of Black History Month.

29 wednesday
Cambridge — Depression, introductory discussion topic at the Women's Center. Open to all women. 8 to 10PM, 46 Pleasant St., Central Square. For more information: 354-8807.

weekly events

sunday

Boston — Gay and Lesbian Youth (BAGLY) drop in center for youth 22 and under 2:00 to 4:00 at 407-8282 or 899-1067. GCN 167 Tremont St. 5th floor. Boston, MA 02111. (See Wednesday listing for new members meeting.)

Boston — Gay and Lesbian Physicians and nurses meet 2nd Sunday 2pm. Info: (617) 482-6874 or 247-5495

Merrymount Music Society informal meetings and concerts for gay and lesbian musicians and music lovers info: 266-9423

Boston — Boston's Diner Voice WROR 98.5 FM 11:30pm

West of Boston — West of Boston Lesbians events on Sunday afternoons twice a month. New members welcome. Info: 486-8848 or Dorothy 675-1108

Cambridge — Black and White Men Together or Dick welcome info: (617) 537-7005

Cambridge — Overeaters Anonymous lesbian meeting 2nd Sunday of each month. Info: 354-3392 or Dick 247-3043

Cambridge — Old Cambridge ODB office. Info: (617) 537-7005

Gardner — New Direction 7:00am to 9:00am (4:00 to 10:00pm eves) info: (617) 537-7005

Augusta — INTERWEAVE, a support/social/political group for gay men and lesbians. Meets last Sunday of the month. Potluck starts at 6:30pm. Info: (617) 537-7005

Boston — Musically speaking... Women's music. Info: 263-4882

Boston — Central Middlesex Social Club meets at the 1614. Info: 263-4882

Action — A social group alternative to the 200lbs info: 263-4882

Oreans — Lesbian support and growth group at Aradia. Info: 247-4861 ext. 58

Concord — Younger lesbians support and discussion. Info: 247-4861 ext. 58

Keene — Potluck and other fun get-togethers for lesbians. Info: 225-5622

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The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.



David Scordras, Boston's gay city councillor, will deliver the keynote address at the Northeastern Lesbian and Gay Student Activists Conference on February 25. See Calendar above.

Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617) INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371	
BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group c/o GCN, Box 1, 167 Tremont St. Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lesbian Youth, GCN Box 10GY, 167 Tremont, Boston 02111	497-8282
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 43 Winter St. Boston, 02108	542-0144
Boston Gay Men's Chorus Box 2750, Boston 02208	522-6983
Boston Institute for Gay Studies Box 2750, Boston 02208	482-0897
Boston Lesbian & Gay History Project c/o Interrante, 24 Greenwich Pk #1, Boston 02118	
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	275-1336
El Comité Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	354-1755
Fathers in Transition (Gay/B), c/o GCN, Box 6, 167 Tremont St., Boston 02111	(Ex.Ctr.)266 0621
Gay Fathers of Greater Boston, Box 1287, Kendali Sq., Cambridge MA 02142	
Gay and Lesbian Physicians of New England (617) 482-6874 or 247-5485	
Gay Professional Men's Group P.O. Box 2232, Boston 02107	944 4818
Gay and Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Assoc. Engineers and Scientists (LGAES/Boston) P.O. Box 1417, Boston 02117	288-3228
Lesbian and Gay Folkdancing c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	423-0942
Lesbian & Gay History Project P.O. Box 125-S 101, Arlington, MA, 02174	424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	426-9371
Outreach Institute, Box 368, Kenmore St., 02215	236-4888
Boston Parents and Friends of Lesbians and Gays P.O. Box 125-S 101, Arlington, MA, 02174	277-3454
Project Place, 32 Rutland St 02118	442-2632
Transsexual Hotline Triangle Theater, Box 127,104 Charles St., Boston 02114	267-9150
Watchline (Fri-Mon 7-10pm)	568-0680
	262-5250

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65, Boston, 02117	
B.U. Gay and Lesbian Legal Association B U Law School, 755 Comm. Ave. Cambridge Lesbian and Gay Alliance PO Box 1273, Cambridge 02238	247-3910
Civil Liberties Union of Mass. 47 Winter St., 02108	482-3170
GLAD (Gay & Lesbian Advocates and Defenders) 100 Boylston Suite 900 Boston, 02116	
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	426-1350
Lesbian/Gay Prisoner Project c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115	262-1565
National Lawyers Guild, 14 Beacon St., Boston 02108	227-7335

STUDENT

Boston Intercollegiate Gay and Lesbian Alliance c/o GAMIT, Rm 50-306, Cambridge 02139	
Northeastern U. Lambda, 260 Eli Ctr., 360 Huntington Ave., Boston 02115	
GAMIT (Gays at MIT), MIT 50-306 Walker, Cambridge 02139	437-2738
Harvard-Radcliffe Gay and Lesbian Student Assoc., Harvard 197 Memorial Hall, Cambridge 02138	253-5440
Harvard Lesbian and Gay Medical/Dental Students Group Box 250c, 107 Ave. Louis Pasteur, Boston 02115	495-5476
Babson College, Gay and Lesbian Alliance Box A, Babson Park,Wellesley, 02157	
Tufts U. Gay and Lesbian Community, c/o Student Activities Off., Medford 02155	628-2818
Boston College G and L Support Group, Haley House, Chestnut Hill 02167	
Northeastern School of Law, Lesbian and Gay Caucus 400 Huntington Ave, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr., Rm 1-4-178, Dorchester 02125	929-8276
Brandeis U., Triskelion, Box 2275 Waltham 02254	647-4491 or 647-4899
Boston U., Gays and Lesbians,c/o Program Resources Off., Sherman Union, Boston 02215	
Yale Gay and Lesbian Alumni/Boston, c/o GCN Box 7, 167 Tremont, Boston 02111	
Wellesley Lesbians & Friends, Feminist Coop Oakwoods, Wellesley Coll. Wellesley MA 02151	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St. Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	354-8807
Dyke Doctors (Lesbian Physicians, Med Students Health Prots)	661-3633
Gay Professional Women's Assn., Box 339, Boston U Sta., Boston 02215	354-5910
Lesbian Lawyers and Legal Workers Lesbian Liberation, c/o Women's Center Lesbian S/M Group	723-6327
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	776-7957
Somerville Women's Center, 1 Summer St., 02143	661 6015
Tufts Women's Center 628-5000 x3184	628-6311
Urania (lesbian and bisexual women's S/M group) Box 23, 89 Mass Ave., Boston 01225	x3184
Women's Alcoholism Program, 6 Camelia St., Cambridge 02139	623-7258
	661-1316

RELIGIOUS

Am Tikva P.O. Box 11, Cambridge, 02138	782-8894
Dignity, 355 Boylston St. Boston 02114	
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longtellow Pk., Cambridge	536 6518
Integrity, P.O. Box 2582 Boston 02208	227-9118
Lutherans Concerned for Gay People Metropolitan Community Church Fr. Paul Shanley	262-3057
Unitarian Universalists Office of Lesbian/Gay Concerns 25 Beacon St., Boston 02108	536 3788
	523-7664
	964-0996
	742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM Fag Rag	Dennis 353 0225
Gay Community News Good Gay Poets	661-7534
Lesbian and Gay Media Advocates (LAGMA) c/o GCN, 167 Tremont, 02111	426-4469
Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie	661-7534
Women's Educ. Media, 47 Cherry St Somerville 02144	494 8810
	666-0350

MEDICAL/COUNSELING

AIDS Action Committee c/o Fenway Community Health Center 16 Haviland St 02115	
AIDS Hotline M-F 3-9pm Sat 10am-4pm (8am-10pm, M-F)	536 7733
Alcoholics Anonymous Exodus Ctr., 25 Huntington Ave. 02116	1-800-272-2577
Gay & Lesbian Counseling Service	426 9444
	266-0612
	542-5188

Gay A/Anon (families of alcoholics) North Shore Gay and Lesbian Counseling Program (non-profit)	843-5300
Tapestry Inc 20 Sacramento St. Cambridge 02138	744 5322
Tutts Skin Care Clinic (VD treatment)	661-0248
	956-5293

Eastern Mass. (617) INFORMATION/SERVICE/SOCIAL

Gay Hotline Frenz & Luvvers, Box 623, Worcester 01601	756-0730
Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	
North Shore Gay and Lesbian Alliance Box 806, Marblehead, 01945	745-3848
Survival Crisis Line So. Shore Gay & Lesbian Alliance Box 712, Bridgewater 02324	471-7100
Tri-County Assoc., c/o 219 East Main St, Milford 01757	584-4997
	473-3529

RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
MCC Worcester, 2 Wellington St.,	01844
	753-8360

WOMEN

New Bedford Women's Clinic Origins, Inc., A Women's Center 169 Boston St., Salem 01970	996-3341
Woman tide (lesbian magazine),PO Box 963, P'town 02657	745-5873
	487-3393

STUDENT

Clark U. Gay Alliance, 950 Main, A-70 Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	
Salem State Gay Task Force Salem St. College, Salem 01970	453-3804
	745-0556 (ext. 209)

Western Mass. (413) INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201.	442 1819
Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst	
GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061	545 2645
Help Line Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061	664-6391, 664-6392
Dignity/Springfield, P.O. Box 1604 Springfield 01101	584-7903
Valley Wimmins Connection Common Woman Club, 78 Masonic St., Northampton 01060	586-6445
Everywomen's Center, Amherst Franklin City Lesbian Alliance P.O. Box 235, Deerfield 01342	584-4580
Gay Women's Caucus, Amherst Lesbians United 33 Pearl St., Pittsfield, 01201	545-0883
New Alexandria Lesbian Library Box 402, Florence, MA 01060	545-3438
Southwest Women's Center Valley Lesbian Alliance	499-2425
	584-7616
	545-0626
	665-4705, 253-3082, 774-5464

STUDENT

Hampshire College Gay Men's Alliance Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst	
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545 2645
People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003	545-3438
Williams Gay Peoples Union S U. Box 3212, Williams College, Williamstown 01267	545-0154

Connecticut (203) INFORMATION/SERVICE/SOCIAL

Black and White Men Together, 58 Winchester Ave., New Haven 06511	
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	562-2906, 933-0185
Helpline for Greater Danbury Gay & Lesbian Alliance of Greater Danbury, c/o Box 2045, Danbury 06810	426-4922
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm	522-5575
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	624-6869
Greater Hartford Lesbian & Gay Taskforce Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	522-2646
	249-7691
	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	
Heartroths Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106	486-4738
The Newsletter, a lesbian position, PO Box 3075, New Haven 06515	249-0504
Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106	
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	249-7691
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	776-2658

STUDENT

Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515	
Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	397-4331
Gay Alliance at Yale, P.O. Box 2031, Yale Sta, New Haven 06520	527-3151
Gay Alliance, UConn, Box U 8, Storrs, 06268	
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	486-2273
Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320	347-9411
Gay Student Ctr. Yale, Box 2031, New Haven 06520	442-7458
Lesbian/Gay Student Alliance UConn W Hartford 06117	
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	523-4841 x 267
Yalesbians, c/o Yale Women's Ctr., 5051 Yale Sta., New Haven 06520	347-9411

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 5335, Hamden 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	
MCC/Hartford, P.O. Box 514, Hartford 06101	787-1518
MCC/New Haven, P.O. Box 1273, New Haven 06505	522-5575
	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury) Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520	426-4922,748-5341
	436-8354

Maine (207)

Gay Phoneline (Caribou) AWA (Male), Box 746, Old Orchard Beach 04064	896-5888
Bates Gay/Straight Alliance, Health Ctr Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance 92 Bedford St., Portland 04103	780-4085
Interweave: Unit /Univ Gay/Lesbian Community, Box 215, Augusta 04330	797-3246
Lesbian Rap Group, 92 Bedford St., Portland MCC Portland, Box 583 Westbrook 04092	
Mid-Coast Gay Men, P.O. Box 496, Camden 04843	236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101	773-2121
Unitarian-Universalist Lesbian and Gay Caucus 125 Auburn St., Portland 04104	
Wild-Stein Club, c/o Memorial Union, U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays 549-7325(eves & wkends)	
Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353	549-7325
The Maine Chapter (social.org.) Box 1255, Ellsworth 04605	

New Hampshire(603)

Gay NH infoline, 10am-10pm, Concord	485-5612
Nashua Area Gays, P.O.Box 3472, Nashua 03061	
NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592.	424-3252
Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063	
Speakers Bureau, Box 1043, Concord 03301	889-1416
Concord Area Gay Youth, Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swanzey, 03469	485-5612
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club 40 Pleasant St., Portsmouth 03801	436-8958
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
Information Outlet Keene Klondykes, Box 261, Gilsom 03448	1-800-852-3311
Manchester Men's Group P.O. Box 3734, Manchester 03105	827-3766; 847-9589
	Jack 669-0096

Rhode Island (401)

Rhode Island Gay and Lesbian Youth Families of Gay Persons	751-3322, 272-9247
Gay Help Line Box 5671, Weybosset Hill Sta. 02903	723-0050
Gay Community Services of R.I., c/o 903 Broad St., Providence 02907	751-3322
Providence Gay Group of AA Brown Lesbian Collective,c/o Sarah Doyle Ctr. Box 1829 Brown U., 185 Meeting St., Providence 02912	728-9269
186 Meeting St., Providence, 02912	728-6023
Social Group for Gay Women over 25 Box 22, 77 Ives St., Providence 02906	331-2047
Women's Growth Ctr., 97 Knowles St., Pawtucket 02860	863-2189
Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	
Brown U. Lesbian/Gay Alumnae/i Assoc., GCN Box 5, 167 Tremont, Boston 02111	863-3062
Dignity/Providence, Box 2231, Pawtucket 02861	(617) 720-1870, 661-7223
MCC/Providence, 5 Junction St., Providence	942-9400
MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott	272-9247

Vermont (802)

Gay AA/Burlington Central Vermont Gay Men, (CVGM), Box 42, Barre 05641	863-5164
Gay Student Alliance Box 987, Johnson State Coll., Johnson 05656	
Gay Student Union, U of Vt.Box 45, Billings Center Burlington 05405	
Gay People at Middlebury Box D56, Middlebury College, 05753	
Gay Volleyball Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055	482-3528,862-4019
Southern Vermont Gay Men Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	649-1304
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	387-GAYS or (603) 756-4226
Vermonters for Lesbian/Gay Rights (VLGR), Pearl's Restaurant, Pearl St, Burlington	775-1946
Women's Center, P.O. Box 92 Burlington 05401	879-1867
Integrity, Box 126, Burlington 05402	863-1236
	864-7198

New York City (212) INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010	
Black and White Men Together/NY Box 148, Ansonia Sta., NYC 10023	777-7697
Chelsea Gay Association 132 W 24th St., 10011	
Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036	772-0404
FOLKS (Friends of Little Kids c/o DMS, Box 513, 132 W. 24th St., NYC 10011	947-0949
Gay Atheist League of America P.O. Box 2111, Rock.Ctr. NYC 10185	989-6653
Dial a Gay Atheist P.O. Box 2111, Rock.Ctr. NYC 10185	595-1445
Gay History Archive, Box 2, Village, 10014	873-2331
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	473-5884
Gay & Lesbian Youth of NY 208 W 13th St, NYC, 10011	
Gay Male S/M Activists, 132 W. 24th St., 10011	834-0310
Gay Switchboard Gay Teachers Assoc., Box 435, Van Brunt Sta., Brooklyn 11215	777-1800
Gay Vegetarians David 876-4381	499-1060, 255-5969
Gayellow Pages, P.O.Box 292, Village Sta. 10014	744-2785
Girth and Mirth Club c/o DMS, Box 513, 132 W. 24th St., NYC 10011	
NYC Union of Lesbians & Gay Men c/o Tan Box 24, Brooklyn 11201	
North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018	
Senior Action in a Gay Environment 208 W 13th St.	
Upper West Side Lesbian & Gay Assoc. 165 W 86th St., 10024	741-2247
West Side Discussion Group, Greenwich House, 27 Barrow St.	242-4140

WOMEN

All The Queens Women, Box 271, Sta. A Flushing 11358	
Gay Women's Alternative, 4 W 76th St 10023	359-9204
	532-8669

Lesbian Herstory Archives, P.O. Box 1258, 10116	874-7232
Lesbian Switchboard, 243 W. 20th St. 10010	741-2610

POLITICAL/LEGAL

Coalition for Lesbian & Gay Rights 29 W 21st St.	924-2970
Lesbian and Gay Progressive Health Network, 300 Riverside Dr., Suite 11E, NYC 10025	
Committee of Lesbian and Gay Male Socialists The New York Law Group, PO Box 1899 Grand Central Sta. 10163	988-3012
GREAT (Gay Racially Equal and Together) Men of Gotham, Box 834, Brooklyn 11202	628-8532
Lambda Legal Defense, 132 W 43rd, 10036	
Lavender Left Network Box 512, Village Sta. 10014	944-9488
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017	533-4907
National Gay Task Force, 80 Fifth Ave., Rm 1601, 10011	
	741-5800

RELIGIOUS

Gay & Lesbian Interreligious Coalition c/o Strickl, 31 Bethane NYC 10014	
Church of the Beloved Disciple, 348 W. 14th St., 10004	242 6616
Congregation Beth Simchat Torah, 155 Bank St. 10014	929-9498
Dignity/Gay and Lesbian Catholics, Box 1554, FDR Sta. 10150	869-3050
Evangelicals Concerned	688-0628
Integrity-Episcopal Gay Society, GPO Box 1549, 10001	989-6653
Lutherans for Lesbian & Gay Concerns, Box 2217, Brooklyn 11202	596-3839, 278-5066
MCC/NY, 201 W. 13th St., 10011	242-1212
Presby. for Les/Gay Concerns	866-3580
Trinity MCC, 152 W 66th St. (mail) Box 1707 NYC 10163	

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Edited by Adam Mars-Jones
Faber and Faber, 1983
New York and London
312 pages, \$6.95

Edited by Richard Dipple
Gay Men's Press, 1983
London
159 pages, \$6.50

Reviewed by Cindy Patton

The first inkling that one is "different" sends men and women searching the libraries for even the vaguest reference to "homosexuality." These quiet hours of reading have forged a collective consciousness of sorts, and have bridged the miles between closets to form a semblance of community. Since the beginning twitches of a gay liberation movement, we addicts to the word have spent a large proportion of our energy producing and distributing our own printed matter about "the love that dare not speak its name."

Obscenity laws and "community standards" have been a major obstacle. In the forties and fifties very few gay novels or periodicals were available outside of porno stores, or, if you were lucky enough to find the address and brave enough to write off, through the mail.

Our access to lesbian and gay print material is still jeopardized by book banning, archaic and capriciously enforced obscenity laws (which the right wing wants to strengthen), and regulations about "safety" in prisons and other institutions. Not to mention the ordeal of buying a gay or lesbian book under the smirk of homophobic clerks or of risking discovery by postal mishandling of those precious plain brown wrappers.

Even if you live in a gay ghetto, work at a gay job, have a gay landlord, a gay postperson, and shop at gay bookstores, you are confronted with another problem: how to choose from and read enough of the hundreds of books, magazines, newspapers and journals to get a grasp of what it means to be lesbian or gay in 1984.

As a journalist, I am tempted to start with the newspapers; here I'll get the most up-to-date information from a variety of perspectives. Next, I go for the non-fiction that is intended to summarize events and give me an overview of what happened in the fifties, or last month, or in a particular individual's lifetime. My problem arises when it comes time to look at the fiction. I always feel like I'm avoiding my task as an activist journalist, as if I'll lose touch with "real gay life" if I allow myself to be whisked off in the fiction of a lesbian or gay novel.

There are some good reasons for this feeling. A lot of lesbian and gay fiction is pretty terrible. Publishing is big business, and big business is run by the Big Boys; the mainstream, white, mostly straight men want to publish only books that will make them money. Good, openly gay fiction (perhaps good fiction of any variety) doesn't sell in the millions of copies. Gay only sells as flat, cardboard props to the "real" characters, the heterosexuals whose lives are made more interesting because they have depth and texture beyond a roll in bed.

And the struggling small presses haven't solved the problem. They don't have the time or money to provide extensive financial or technical support to lesbian and gay writers who must dash off a few pages in the wee hours, between crummy demoralizing jobs. Often you have to pick between well-written, well-packaged tales that are unlike the real stories of any gay person *you* ever met, and stories which are



more resonant, but poorly written, badly designed, and hard to plow through.

But a lot of really good lesbian and gay fiction exists, in little journals or as diamonds in the rough in otherwise ordinary books. Two recent collections pull together some of the best recently published works of lesbian and gay fiction.

• • •

Mae West Is Dead speaks from, and to a great extent *to* the generation of lesbians and gay men who proclaim themselves gay, and ponder the moral ambiguities and progress of life in the gay subculture. There is a tendency to discuss the friction at the interface with straight culture, between races, other cultures, or over issues of age or sex at the expense of portraying the everyday joys of lesbian and gay life. But while the stories are serious, they are often laced with irony or wry cynicism. A gay liberation ethos — “gay is good” — informs these writers, but the stories are mature and realistic, neither a tortured series of problems, nor a constant, blissful celebration of lesbian and gay virtue.

Editor Adam Mars-Jones sets out some of his rationale for selection in "Introduction: Gay Fiction and the Reading Public," which is too weighty, with a not-quite-on-the-mark essay comparing a gay subplot in an Ellery Queen mystery with the gay detective novel, *Vermillion*. He doesn't seem to understand the background for *Vermillion*, which is based on an unsolved murder that intertwined the gay community and the police, with long lasting effects on Boston's gay community. Whatever other problems the book has, his misreading blinds him to the powerful point of the book. The traditional dichotomy of the detective as uncoverer of secrets and the homosexual as the holder of secrets is subverted. Being gay is nothing to hide; in fact, it is the key to discovery. *Vermillion* separates *identity* from *acts* through the moral discourse of the detective novel. But his overview on gay writers and the evolution of gay consciousness is useful.

The stories in *MWID* detail the myriad attempts of lesbians and gay men to re-create their lives in an imperfect world that has little room for their different reality. The best stories are the less somber ones that score their political points with bridled humor and evoke feelings through simple analogy rather than lengthy description. And that makes sense for a group of people who have always been told how they feel ("you're all depressed and lonely"). As lesbians and gay men, we have always had a second language, — camp and political rhetoric are only two. Our collective project is still to find the words which speak

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Recognizable Nuance

Desert of the Heart This Is Not for You Contract with the World

Jane Rule
Naiad Press
Tallahassee, Florida

Reviewed by Larry Goldsmith

By the time I was twelve years old, I already had little doubt that I was gay; I had developed a fascination with other boys that seemed far too exciting for heterosexuality ever to replace. Yet as certain as I was that I was gay, I found it nearly impossible to *imagine* myself as a gay person. The year was 1971, and there just weren't many popular images of gay people available to 12-year-old boys, even those who grew up, as I did, in Hollywood, California. I used to play a mental game with myself: I would sit in my room and try to imagine what I, a gay person, would be like in 20 years. Would I marry, as everyone in the world seemed to do? That struck me as improbable. But if I didn't marry, wouldn't people ask me why not? And what sorts of relationships *would* I have?

Five years later, at the age of 17, I fell deeply in love with a beautiful, brilliant and, as it later became clear, decidedly heterosexual classmate. I stumbled along, not quite able to imagine what sort of relationship might unfold between us. I came out to him, then several weeks later I confessed I was in love with him. For all the awkwardness and discomfort I managed to create between us, we did become close friends, if not the boyfriends I had wanted us to be. But it was a problematic friendship, filled on both sides with the fears and expectations inevitable in any close relationship and complicated by a sexual attraction that threatened him and kept me frustrated. What would become clear to me only much later was the extent to which the problems in that friendship arose out of an attempt to see ourselves in the borrowed images of heterosexual romantic love. For lack of imagination or a better idea, we were never quite able to say to one another exactly what we wanted to say.

strong, vivid prose with a remarkably acute understanding of the psychology of her characters. And it's such a relief at last to read about lesbians and gay men with a recognizable relation to oppression from a heterosexual world.

In *Desert of the Heart*, Rule's first novel, college English professor Evelyn Hall travels from Berkeley, California to Reno, Nevada for the purpose of obtaining the only sort of divorce available to a woman in 1958. Leaving behind her a husband whose unloving dependency has taken its toll on their marriage for 16 years, Evelyn takes a room in a guesthouse to establish the six weeks' residency required by Nevada divorce law. With but a few books to help her pass the time, Evelyn meets Ann Childs, a well-read, accomplished cartoonist who incongruously spends her nights working as a change apron in a local casino. A physical resemblance between the two women prompts the first remark in the long series of conversations that draw the women together; it does not take long for them to discover other resemblances as well. But the affair does not proceed smoothly. Evelyn, who reluctantly chose "voluntary exile" from a marriage that was "a foreign tongue, an alien landscape," finds herself one of those immigrants whose vain attempts at assimilation have cultivated in her a sense of shame about her native land. Evelyn has no trouble recognizing that she wants Ann, but her guilt at leaving her husband and finding herself in a relationship she can neither quite imagine nor bring herself to condone prevents her from reaching out to her. And if Ann is far beyond considering the morality of the relationship, having found in the Nevada desert a life with few ties to the conventions of ordinary propriety, she is still reluctant to assume the emotional risk of loving Evelyn. Ann thrives in the amoral milieu of gold and silver speculation, instant marriage and divorce, and commercialized gaming; she enjoys solitude in this world of self-interested individuals. Yet she experiences only vicariously the unique opportunities (and risks) that are possible in such an environment. She is the casino employee who knows well enough to avoid the slot machines even without the company rule that prohibits her from playing. She has experience enough to know that the odds favor the house, that the thrill of the game is transient, because anyone who plays long enough will lose. Ann sees her rela-

greedily possessive bond. Kate plays Cain to Esther's Abel, yet she does not carry out the allegory too literally; she does not strike Esther down. But her actions eventually send Esther to a realm effectively as distant as that of the dead, a realm whose walls are the vows of poverty and silence demanded of its inhabitants.

It's not out of simple maliciousness, of course, that Kate acts to hurt Esther; her scholarly demonstration of the non-existence of evil has its relevance here. Kate's cruelty (and it is the kind of unforgivably malignant cruelty that makes *This Is Not for You*, for all its recommendations as a superbly written novel, extremely painful to read), her refusal to allow Esther the relationship she desires while simultaneously holding on to that desire as a means to control Esther's life, reflects not maliciousness but her own helpless fear of taking those same risks that confronted Ann in *Desert of the Heart*. While Ann's fears seemed to have little to do with morality, Kate's are the product of a self-hating morality that has been intellectualized away, but has left an indelible mark (a mark of Cain?) upon her heart. "For one with my nervous, negative morality," writes Kate in her letter-not-to-Esther, "risking failure is less terrifying than risking success. I could more easily have died for you than lived with you, and I know how ridiculous that is."

Esther is not blameless in this relationship, but she is a more sympathetic character because her failure, unlike Kate's, is one of weakness, not one of strength. What Kate calls Esther's "capacity for arbitrary devotion" finds its object most often where it is not required: in Kate, in gay men, in selfish men, and, finally, in God. ("The trouble all along for Esther," notes a friend after Esther enters the cloister, "is that nobody she met was ever God.") Esther's distrust of herself is so great that it never occurs to her to question Kate's advantage; it's as if Esther lacks the imagination to understand why her relationship with Kate is painful. Kate, of course, can imagine very well, but refuses to be honest with her friend. When Esther finally asks outright for an explanation, Kate can only say, appallingly: "I'll lie to you as long as I live, little dog, and you'll go on believing me."

In *Contract with the World* the political context of relationships among people becomes most clear.



I assumed, as I became interested in gay liberation, that the gaps in my imaginings of a gay life would be filled in with the stuff of politics. Political theory and its articulation in ever more open and visible lesbian and gay political action would, I thought, certainly suggest some new possibilities. And the sense of solidarity arising out of a lesbian and gay political movement would give us all the courage to try those possibilities in our lives. But I didn't yet realize that politics by itself doesn't have much immediate effect on the daily patterns of our lives; we need first to see other people's experience and then learn why that experience is ultimately political.

Where outside oppression and force of habit keep us from knowing that experience — or imagining how it might be different — the novelist can help, providing us with clearer, deeper insight into the world as it is or as it might be. Only two problems have stood between gay people and this insight: a bad shortage of good novels about gay people and a worse lack of such novels with a political viewpoint.

These three outstanding works by Jane Rule, originally published between 1964 and 1980 and re-issued in 1982 and 1983 by Naiad Press, greatly enrich the supply of lesbian and gay literature. Rule writes

relationship with Evelyn as if it were a violation of the rule against gambling, and she is faced with a choice between her desire for Evelyn and a stronger desire not to risk the pain of losing her.

This Is Not for You, despite the title, is for Esther, one of those long, too-truthful-to-be-mailed letters from Kate, a friend from their student days at a small women's college in California. The letter and the relationship begin with Kate writing an examination that disproves the existence of evil, ending her brief period of shelter in the limiting world of religious morality. But Esther, nicknamed "Little Dog" by Kate for her habit of following along at a short distance, cannot lose her faith because she has not yet discovered it. Esther has yet to forsake her Jewish upbringing to discover the Episcopal church, with Kate; it will be some time before the momentum of her dependent, uncritical affection for Kate carries her to the furthest reaches of the Catholic cloister.

Kate is in love, but her disbelief in the existence of evil does nothing to eliminate a deep and destructive sense of guilt at loving Esther (indeed, at loving anyone). Kate's student sermon, on the topic of Cain and Abel, is an appropriately allegorical introduction to Kate's transformation into a cruelly distant, yet

Each of the six parts of this novel, focusing on one of the major characters, successively brings the characters into the closely linked circle of acquaintances that forms the basis of the book. Among these six people, there is no protagonist, no center of attention; by omitting a central figure from her story, Rule encourages us to concentrate not so much on characters as on the relationships between them. And because the characters are so diverse (they are straight and gay and undefined; men and women; adults and children; rich, middle-class and working class; artists, intellectuals and self-described "ordinary people"; a housewife; a gay youth and his older lover), the relationships are extremely complex. It's an excellent opportunity for Rule to use her psychological insight and show the considerable strength of her words.

Alma divorces her husband Mike after becoming involved with Roxanne; the first-person chapter that is her journal tells us of the fears and guilt that she, like Evelyn in *Desert of the Heart* and Kate in *This Is Not for You*, inherits as the child of a heterosexual society. When Alma finds she can't quite imagine be-

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The Dialectic of Pleasure

Powers of Desire: The Politics of Sexuality

Ann Snitow, Christine Stansell, Sharon Thompson, editors
Monthly Review Press
New York

Reviewed by Richard Turits

On what issue has both American feminism and the left seemed often strangely equivocal, old-fashioned and alienating? The answer of course is sex. Lenin condemned as bourgeois decadence the sexual liberationism and free-love movement of his time and the left has too often followed his example with a white-gloved approach. American feminism has taken a more circuitous route to a similarly conservative position.

In response to sexism within the '60s sexual liberation movement and the New Left, radical feminists and separatists broke with their male "comrades" and condemned their patriarchal control over progressive movements. In retrospect, sexual liberation seemed more like men's sexual liberation, while women, unprotected by taboos, were subject to male promiscuity in a context of unequal power and sexual relations. The concerns of the left moreover began to be seen as epiphenomenal. Only in the feminist revolution would patriarchy be overthrown, not in a transition to socialism. Witness the Soviet Union, Cuba and Tanzania.

Stripes of American feminism, their purported belief in the social construction of gender notwithstanding, set as their project the condemnation and counter-hegemony against male culture and sexuality. With an admirable courage, but a terrible lack of theoretical development and consistency, they tried to recover an essential female identity and rewrite women into history, in opposition to the dominant patriarchal discourse. "Radical feminists" established a male-female dichotomy that branched into a web of binary oppositions: the female principle of diffusive, supportive, tender, affectionate and mutual sexuality was counterposed with the male principle of aggression, power and promiscuous sexuality. Politically "correct" and "incorrect" classifications of sexuality became the prescriptive twisting of the descriptive slogan "the personal is the political." And the scissors between the women's movement and the gay liberation movement widened as

lesbians aggressively interested in sex or involved in butch-femme or s/m relationships were cast out of the women's movement as "male-identified."

Recently, the seemingly anti-sex positions of radical feminists have been questioned and opposed by many feminists. The emphasis on violence, on women versus men, on portrayals of women as victims and on pornography has been counterposed with a "politics of pleasure" that says we can't just force our lives into any pattern we want or postpone our pleasure until after the feminist revolution. The most recent frontlines have been the development of a lesbian sadomasochist movement within feminism that anti-porn feminists have stridently and bitterly opposed.

Dialogue between anti-porn feminists and pro-sex feminists has tended to be mean and theoretically

underdeveloped. *Powers of Desire, the Politics of Sexuality* is an exception to this rule, and seems to be a bold and tentative step to a more open-minded and constructive discourse on sexuality. In fact its very tentativeness is a sign of progress. The editors write: "We are far from knowing what we need to create a political theory of sex." The editors are self-critical, asking why dogma has followed every step forward in feminist knowledge. "Is it an attraction to contained forms, an expression of the fear of not knowing any longer what it means to be female? How much does this extremism reflect a habit with sexual language, as we take illuminating metaphors as literal and comprehensive descriptions; rape for sex, friendship for sex with women, vulnerability for victimhood?"

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Jean Vallon

Mae West

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our name.

Two of my favorite stories are Merrill Mushroom's "How to Engage in Courting Rituals 1950's Butch-style in the Bar," and "Cass, 1959: First Day of a Courtship," both originally published in 1982 in *Common Lives/Lesbian Lives*. They subtly destroy the notion held by some feminists that pre-women's movement lesbians aped heterosexist models.

"I have to go," I mutter. I can't tell her why; not yet. Cass starts to frown, disappointment showing on her face. The blond boy glares at her. I glare at him. "I'd really like to see you again," I say to her. I am brusque, abrupt, very butch. "Here," I scrawl my telephone number on a soggy napkin I have found on the bar. I thrust it at her. "Call me tomorrow morning." I am mortified, do not want her to think I am a baby, a child; do not want her to suspect that I have to leave because my mother expects me home on time. I cover up by being extra tough, super aloof.

("Cass," page 202)

Beneath the humorously detailed descriptions of butch affectations lie the universal feelings of loneliness, longing for love and fear of rejection that lesbian-feminists today merely mask with a different bravado.

Daniel Curzon's "Two Bartenders, a Butcher and Me," originally published in 1981 in his *Human Warmth and Other Stories* is a simple, non-judgmental slice of life about the machinations of arranging sex with the minimum words and gestures. He describes the final moments of getting everyone organized for an orgy:

I began to get sleepy before the bar closed and thought of leaving, since I had to get up and go to work at the Welfare Department in the morning at eight. But somehow or other, I hung in there....

So I waited around while the two guys from San Francisco danced and the bartender closed up. I was getting a little worried because I don't have a very big dick and Bill talked about cock a lot, as though size was very important to him. I didn't want him to be disappointed when I pulled my pants off. (I know it's not supposed to matter if you have a little dick, but it does, it sure does.)...

...So we all fucked each other in various combinations, though Rory and I didn't touch much, just a little bit near the end. And nobody said anything about my little dick, though I think Bill was maybe a little disappointed. But if I have to defend myself, he

couldn't have been fucked by me and somebody else at the same time if we'd both had big ones.

This is the only story in *MWID* that directly addresses how sex fits into our ghetto sensibility. Written before sex and cruising patterns shifted in response to the onslaught of AIDS, it details the wonder of abundant avenues for sexual expression. Although this story may no longer reflect the experience of urban gay men, Curzon's next stories should provide moving, sex-positive models for how it feels to relate sexually in the era of AIDS uncertainty and fear.

Richard Halls' "The Prisoner of Love," (from his *Couplings*, 1981) tosses an American gay hyperactivist into a world where gay prostitution is an economic necessity. A friend drags Martin to Puerto Rico for a vacation and buys him Armondo for the week. Martin doesn't know Armondo is working and believes he has turned him into a radical. Later, back on the mainland, the friend runs into a destitute Armondo. He asks him why he hasn't gotten money from Martin: "I never ask Martin for nothing. He don't go for that shit. All he got is beautiful ideas." The friend gives Armondo a "loan" and curses Martin's idealism: "I realized I would forever be a prisoner of his stupidity, his simplicity, his love."

Jane Rule's "A Perfectly Nice Man," (originally published in her *Outlander*, 1981) is about two lesbian lovers who are the ex-wives of the same man. They are visited by his next wife-to-be, who is concerned that there might be something a little odd about him, that maybe he turns women into lesbians or picks women who don't yet know they are lesbians. They humorously assure her that he is a "perfectly nice man" but that "men have an exaggerated sense of responsibility in the most peculiar directions."

• • •

Messer Rondo and other stories by gay men is a well-designed and elegantly manufactured collection from the Gay Men's Press in England. In addition to the short stories, it contains an excellent novella, "Messer Rondo," about two British boys in public school. "Messer Rondo" opens with a scene of two warring gangs, symbolic of the gradually emerging gay/straight division which appears as capriciously as the class seating arrangement that put one boy in one gang, the next in another. One of the protagon-

ists, Sutcliff, has borrowed a gay thriller from the library, which he drops in the scuffle. He discusses it with his friend Barden, and the two gradually begin arguing against the anti-gay remarks of their classmates. Eventually, the topic of homosexuality is put before the class debating society, with Sutcliff and Barden arguing the affirmative case. In a moment of brilliant, if self-destructive logic, the two "disprove" their opponents' contention that the class contains no homosexuals by declaring themselves gay. "Not a lot of you, is there?" the opponent replies.

The two are harassed by their fellow students and respond by staging a series of wonderful zaps in order to gain a more favorable hearing for homosexuals. They write letters and paint a newspaper editor's house with "Gay '84" and "Messer Rondo" takes credit. Finally, they splice Tom Robinson's "Glad to Be Gay" into the dance tape for the sixth form disco. Eventually, the two meet a rollerskating gay urbanite, who introduces them to the gay subculture and takes them to a gay pride march, where they become gay guerillas.

All of the classic issues of internal gay movement politics arise, hingeing on the conceit that these two twelve-year-olds have come out as "political" gays. Barden calls the phone number that he has copied off a banner in a photograph of a gay rally.

"Oh, hullo... What number is this? I'm sorry, I mean, who am I ringing?"

"This is Lesbian Line..."

"Ah. Can you tell me the number of CHE?"

"CHE? What district are you calling from? I suppose you do want the local number, or if you like I could tell you how to contact the London branch, whatever you like..."

Barden named the district. "CHE is a men's group, isn't it?" he said.

"A men's group? It's mixed —" Then suddenly, with a note of suspicion in her voice: "You *are* a woman aren't you?"

"No, I'm a boy. But I'm only twelve, you see."

"Oh! Well, I'm not so sure that I'm able to help you, then."

"What do you mean, you're not sure?" Barden said furiously, lent unusual assurance both by embar-

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Paul Brouillette

Lustful Fascism

Young Torless

Robert Musil
Pantheon Books
New York
218pp, \$5.95

Reviewed by Pablo Delgado

From the failure of Whitman's biographers to honestly confront the nature of Father Graybeard's "adhesiveness," to the silence that generally greets works explicitly dealing with homosexuality, the American literary tradition and homophobia have gone hand in hand. Europe, though, has not been so reticent. At home, writers like Forster, Gide and Genet, to name a few, have received a degree of acclaim they never would have found in America. Although little known on this side of the ocean, Robert Musil is another European whose works openly deal with homosexuality. An Austrian, Musil published his first novel, *Young Torless*, at the age of 26.

The story is set in a military academy attended by sons of the Austrian nobility. Beneath the school's somber facade, however, lie maladies. While teachers go about busily preparing lessons, a pair of boys, Beineberg and Reiting, are devising plans to punish a student who has been discovered stealing.

What follows is a study in the development of fascism. The increasingly brutal tortures Beineberg and Reiting concoct for Basini, the victimized boy, are one example. Indeed, Beineberg's justifications for the tortures make him a supreme Nazi ideologist. Additionally, Beineberg claims a fondness for mass movements and insists that if Basini rebels "there's always time to show him who's master." The tie-in to fascism is further illustrated by recognizing Musil's use of the school as a metaphor for the state.

The students quickly fall in line with Beineberg and Reiting's plans to torture Basini. They draw Basini into the gym and there proceed to strip and beat the terrified boy. (Who says children are innocent?) The incident mirrors the psychology of mass movements. Even Torless, who has befriended Beineberg and Reiting in order to be among his opposites (tough and domineering), is intimidated. Granted, Torless informs Basini of the impending tortures, but his attitude toward the younger schoolmate is similar to that of the other boys. While some of the students may have pitied Basini (Torless certainly did), popular opinion and the stigma of being identified as Basini's friend induce everyone into silence. Better, they figure, to go along with the crowd than against it.

Effeminate and slow in thought, Basini is an ideal target for Beineberg and Reiting. Indeed, the older

boys have no difficulty convincing Basini the tortures are temporary, nothing more than penance for his sins. But in a private dialogue with Torless, Beineberg betrays his real intentions.

According to Beineberg, only the strong survive—or, at least, are the only ones worth preserving. "Creatures" like Basini have no real place in the universe. This of course is a pretext for what he really wants but cannot face: the tortures are primarily outlets for the lusts which the social environment forces him to repress. Since taboos forbid Beineberg (and Reiting) to be loving, desires are manifested through aggression. The result is sadism—not the consensual kind, though.

Torless also finds the intrigue alluring (he too is a victim of the repressive environment). When he first witnesses Beineberg and Reiting beating Basini, he wants to join in, but something holds him back. Torless finds these games fascinating because of their sensuality, but the brutality repels him. For the most part, he is perplexed by the tortures and finds Beineberg's justification for them meaningless. In fact, the author makes the ridiculousness—hence, the horror—of these games apparent in Beineberg's attempt to hypnotize Basini. When the attempt proves a failure, the torturer sets upon Basini with all his wrath. Beineberg, nonetheless, has been exposed and humiliated.

To be sure, there are faults with this book. This first third is given to a sketch of Torless's psychological development. The boy's close attachment to his mother is fine (after all, children are generally closer to their mothers than their fathers). But then Musil goes overboard in his attempt to explain Torless's development via Freudianism. In words that hardly befit a young adolescent, Torless tells Beineberg of an early childhood experience in which a nursemaid abandoned him in a forest. From there a connection is supposed to be made between the abandonment and Torless's homosexuality.

This is not all. During a visit the student pays to Bozena, a prostitute, he begins to think of his mother. As traditional Freudians would have it, Torless's exalted image of his mother prevents him from desiring women.

This overdose of Freudianism mars the book. Furthermore, much of the novel dwells on Torless's sufferings, the result of dark thoughts. Since few clues are offered, it is hard to know their nature. Torless's awakening sexuality is one cause; however, Musil dwells on these obsessions so long that the reader seeks other explanations. But once Musil puts aside psychology and concentrates on the characters' actions, *Young Torless* gains strength.

Above all, Musil is strongest in his ability to evoke imagery. Phrases such as "drunk with darkness" (to describe Basini's movements in an ill-lit room) and "wine-yellow, among black clouds" (to render a night's moon) color the narrative. Occasionally, though, Musil lapses into overemphasis.

There are other loose ends. For instance, it is never fully clear why Basini steals. We are told the boy comes from a wealthy family. Perhaps like Gide, Musil is fascinated by the "motiveless" crime, that is, crime for the sake of crime.

Despite the gray mood that dominates *Young Torless*, however, the author displays a comic sensibility. It appears in a passage describing Torless's reverence for those books in his father's study which were supposed to be seen but not touched. The account is a welcome ploy, revealing Musil's disdain for bourgeois values and breaking the serious mood which threatens to become too pervasive.

Although first published in 1906, *Young Torless* is no less compelling today. In a world increasingly tilting rightward, Musil's novel stands as an eloquent testament to the dangers of selfishness and bigotry.

Desert of the Heart

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ing a lesbian, she maps out the possibilities on paper, manipulating the characters in her short stories as an aspiring chess player would fiddle with the pieces to test an unfamiliar strategy. And Alma does not shy away from asking questions; she interrogates Roxanne in the relentlessly inquisitive manner of a child, determined to discover all the world at once.

As Alma overcomes the guilt that divides her from Roxanne, the discovery and fulfillment of her desires temporarily obscures her loss of an important source of security. Describing her first encounter with her husband since their divorce, Alma confesses that "knowing I'm lesbian hasn't really turned out to have much to do with the way I want to live. I did try. I even tried to turn myself into a feminist. The first time Mike came back, just going out to dinner with him, just walking along the street... to feel so blissfully ordinary." For a person with the education and financial privilege of Alma, homophobia robs her not of freedom to love Roxanne, but the freedom to do so and be ordinary. Alma has discovered alienation: the alienation fostered by a society whose systemic homophobia creates an inescapable choice between being a lesbian and living "the way I want to live." For Alma to avoid this dilemma, she must begin to see herself as a political person; she must resist

the social forces that prevent her from choosing her own sexuality without sacrificing the common bond of "ordinariness."

The artists in *Contract with the World* yearn most desperately for the ordinary. Alma's ex-husband Mike, a sculptor whose credo is that art must be abstract and useless, and her friend Carlotta, a painter whose introspection feeds upon itself in her constant work of self-portraiture, look to each other for reassurance. Their brief affair, however, is a brutal encounter between two people whose alienation has separated them even from knowledge of their most basic desires.

What Mike and Carlotta cannot find in each other, they do glimpse in their contacts with Joseph and Ann and their daughters. Joseph is a schoolteacher whose occupation, mundane in contrast to all the artists and intellectuals surrounding him, does not mean that he lacks an aesthetic sensibility; it is, in fact, Joseph's highly developed regard for the ordinary beauty of the world that holds him closer to the limits of sanity. At a doctor's orders, Joseph walks miles and miles through the streets of the city to dissipate the pathological excitement he feels at the sight of a flower, a bird, a ray of light. If Joseph is the happiest person in the novel, it is in part because as a straight, middle-class, "ordinary" man he experiences less alienation than the other characters. Joseph can have a sort of vicarious experience of liberation from his

extraordinary friends — artists and intellectuals and gay people — without living the contradictions his friends must endure. When circumstances bring the extraordinary friends into contact with Joseph's supremely ordinary family, Joseph experiences all at once the alienation he has avoided. The shock is forceful enough to push him, finally, into madness.

Allen, a gay man, a photographer, a widely traveled celebrity, also finds solace in the ordinariness of Joseph and his family. When Allen is faced with arrest by the vice squad and the subsequent suicide of his lover, it is Joseph, now recovered from the violent collision of his divided worlds, who stands by to make sure that Allen does not turn his grief and rage against himself.

The attempt to resolve the contradictions and fight the alienation in their lives drives the characters in *Contract with the World* to become political. People like Alma and Allen may be neither militant nor activists, but the essentially political nature even of the most ordinary aspects of their lives cannot long escape them.

"Political people are not admirers of nuance," complains Alma. "They can't afford to be," answers Allen. Except in literature, where the novelist enjoys the luxury of time and place that fiction provides. If the writers of political essays sometimes neglect the subtleties, those ordinary details that make the difference between theory and life, a novelist can focus on them, elaborate and transform them, and help us to imagine them. Jane Rule does so remarkably well.

Girl Meets Girl and More

Madame Aurora

Sarah Aldridge
Naiad Press
Tallahassee, Florida
248pp, \$7.95

Reviewed by Cindy Rizzo

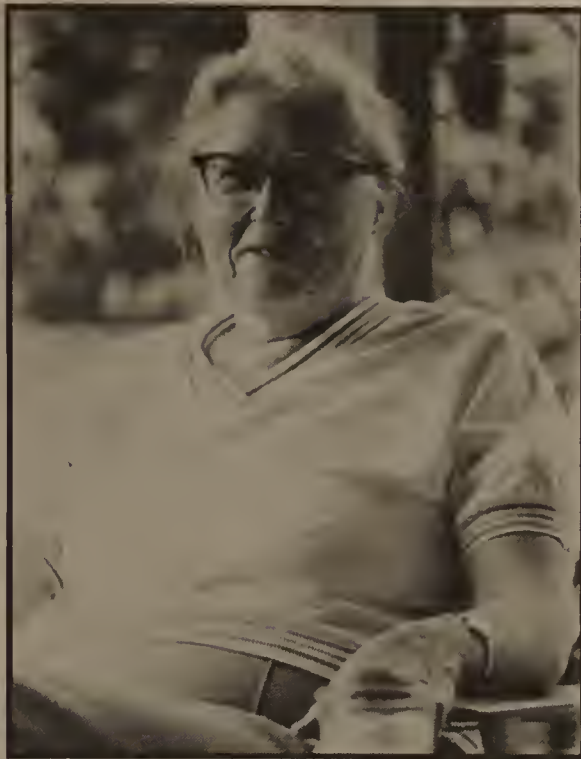
To my great delight, new lesbian novels have been published at a faster rate in the past six months or so than I can remember their being published in the past five years. And to a large extent, Naiad Press in Florida, run by long-time lesbian activist Barbara Grier, is responsible for much of this onslaught. Within Naiad, novelist Sarah Aldridge, the press' most prolific writer, has just released her newest effort, *Madame Aurora*.

Aldridge and other Naiad novelists write the kind of fiction that lesbians can relate to in a very fundamental, day-to-day sense. These books are not complex thematically and usually offer up clearly drawn characters with interesting stories to tell. As a genre, I think we might call these books (vegetarians forgive me) "meat and potatoes fiction."

I'm not being unkind. I read these novels avidly. Many times I can savor what I have read long after I have turned the last page. The characters hold my attention. I fantasize about their futures and invent short-story-length sequels. Other times I am wholly unsatisfied. I forget what I have read soon after I have read it ("Oh yes, that was the book about the two women...and they lived in that house, and...that's right."). Sometimes I am touched by the writing, the way the author has conveyed a certain theme: about relationships, oppression, coming out or whatever. Most times, however, I fall for these books because they evoke something that is meaningful in my life, something concrete.

In this respect, *Madame Aurora* seems to fall somewhere in the middle. Although it failed to capture me for an extended period of time afterward, it was not so easily dismissed. The plot centers around the title character, whose real name is Hannah. She is a woman in her seventies who has lived for 20 years with her lover Elizabeth, a former collegiate scholar whose health is in decline. The setting is the 19th century in a familiar Aldridge backdrop, Washington, D.C.

Sarah Aldridge, to her credit, has always been attentive to economic (I wouldn't quite call them



class) issues and constraints. When we meet them, Hannah and Elizabeth are on the verge of destitution. Their circumstances thus supply a motive for Hannah's entry into the field of "spiritual advisor" in the persona of Madame Aurora.

In Hannah, Aldridge carefully constructs a character endowed with a special combination of spiritual gifts, keen common sense and all of the talent, insight and sensitivity of what is clearly history's first and foremost feminist therapist. Hannah does what most good fortune tellers have been taught: she gets enough information about a client to be able to understand his or her motives, prioritizes, hopes and dreams. Accurate forecasts are a logical product of her unique talents.

In the historical context Aldridge presents, her story is simultaneously believable and unreal. It is quite true that in pre-Freudian times, people were able to put great stock in the insights of seers of all types. Madame Aurora's talents lay not so much in her ability to predict the fortunes of the stock market as in her ability to observe and interpret human behavior. Yet I found the story as a whole, with its preoccupation with the comings and goings of Aurora's wealthy clients, to be less captivating and down to earth than, for example, Aldridge's *All True*

Lovers, which deals with the hardships and joys of teenage lesbian love in depression-era Washington, D.C. *Madame Aurora* sways precariously on a fence between sharp feminist and economic analysis on the one hand and irrelevance on the other. This is probably a case of well drawn characters wandering through an unfulfilling storyline.

Briefly summarized, Madame Aurora becomes the regular advisor of Mrs. Head, wife of the wealthy Colonel W.T. Head. Mrs. Head is so taken by Madame Aurora's talents that she persuades the Madame to begin regular sessions with the infirm Colonel, who also becomes enchanted with her after the two lock horns a few times. The interview begins when the Madame becomes involved in the Colonel's will and in the false claims of an opportunist who presents himself as the Colonel's long-lost son. Rather than lead us closer to Madame Aurora, Elizabeth and the impact of Madame's work, this plot has the effect of placing the Madame on the sidelines as an observer until the very end, when she comes face to face with the deranged man posing as the Colonel's son. By this time she has been in the wings far too long, the book already having become the story of the Head family and their troubles. This shifting of focus, sometimes on Hannah and Elizabeth, sometimes on the Heads, detracts from Aldridge's main task, which is to show us the life of the famed Madame Aurora.

While all this is going on, we are treated to a side-line romance between Mrs. Head's young niece Daisy and her independent lover Nell, a librarian at the Library of Congress and a "first wave" feminist. One of the most heartwarming and typically Sarah Aldridge scenes in the book is the discovery by the young couple of the older lesbian lovers. If you think role models are hard to find today, be glad you weren't around in 1897.

One of the best qualities of Sarah Aldridge's writing is that while she is giving us these very straightforward romantic stories about lesbians from earlier times she is also trying to challenge us by slipping in interesting ideas about economic hardship, spirituality and the overall human condition. There's always a little more here than girl meets girl.

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I recently spoke with Sarah Aldridge over the telephone. At 72, she is a retired professional, living on disability with her lover of 35 years. The name Aldridge, a pseudonym, is more to the author than a

Continued on Book Review page 6

Powers of Desire

Continued from Book Review page 3

One of the most difficult and rewarding pieces in the anthology is Jessica Benjamin's essay on erotic domination. While the essay is abstruse, it breaks out of the typical oppositional discourse and trashing common to discussions involving s/m. The piece is easier to follow if one is familiar with "post-structuralist" jargon, which draws on marxism, feminism, psychoanalysis, film theory and linguistics. There are two basic post-structuralist assumptions that inform Benjamin's piece. First, the categories of nature and culture, biology and society, are considered bogus or inseparable. Hence when the assertion is made, as it is by the editors, that sexuality is socially constructed, it does not mean that the social is given primacy over the biological, but rather that the social is *always already* present in biological development, and vice versa. The second assumption, which is crucial to Benjamin's piece, is that subjectivity is predicated on an alienated identification between the mess of random motor movements and unified thoughts and emotions that we are born with, and the rational, unified, individual self that is produced within culture. The sense of randomness and disunity is relegated to the unconscious.

Benjamin argues that one of the bases of s/m desire is a rebellion against this way we are constructed as unified rational selves, especially in modern technological society where individual and ego boundaries are solidified by the isolation and privatization of the family, and lack of community or religious experiences. She writes, "Violence acquires its importance in erotic fantasy as an expression of the desire to break out of this numbing encasement." In s/m our boundaries, our space, our bodies, our egos are violated. And unless one has a totally positive opinion of those boundaries there may be something attractive about de-constructing them. The original trauma of converting ourselves from infantile random motor movements into a unified sense of self, rational and contained like the contours of our bodies, may be being reworked in s/m fantasies. Since the unified, hyper-rational self is at the basis of future subjective experience, s/m may well be dealing with something fundamental to our subjectivity.

Benjamin also analyzes s/m desire in terms of the contrary needs of autonomy and power, and recognition and love. In real life, the pursuit of autonomy and power may be at the expense of another person's will, or closeness to you. In the end the absolute pur-

suit of power becomes impossible as it is dependent on the recognition of others. If one exercises power to the point of destroying the will or losing contact with another there will be no one to recognize you. In a safely staged s/m scene, however, the sadist can guarantee both her or his power and another person's recognition.

In their thumbnail sketch introducing this piece, the editors were notably far from the points contained. Despite the fact that consent is never discussed in the article, they write: "The problem of consent is one of the knottiest issues in contemporary sexual discussion. If any sex between freely consenting persons is permissible, how do we determine the limits of consent?" The critique of consent, which has unfortunately been converted from a question of material restriction to a question of "false consciousness," rests fundamentally on the notion that one does not choose but is conditioned into what is dominant; for example, heterosexuality is not a choice. Hence is it not s/m which involves problematic consent, but the practice of non-s/m relations since they are the typical and dominant form of sexual relations.

Although the practice of s/m is a somewhat separate issue from theories of the origins of s/m desire, Benjamin's essay points to crucial problems in the radical feminist analysis of s/m, and its reviling of lesbian sadomasochists. Because radical feminists reduce all power struggles to male-female ones, they cannot see that s/m is more likely rooted in parent-child dynamics than in male-female ones. Most people who have s/m fantasies have been having them since they were very young. But from their behaviorist perspective, radical feminists can see s/m only as a superficial parody of patriarchal oppression, not as a product of the unconscious or related to our construction as subjects. Failing to recognize the complexities that make up desire and sexuality, they see s/m as a sick form of obtaining pleasure, a symptom of patriarchal conditioning that the feminist revolution of mutuality and power-free sex will wash away. In response to the realization that sexuality is not a private escape but is also constructed by patriarchal society, radical feminists have rejected all sex except one ideal area. And s/m seems like its antithesis.

Like the liberals, who come to opposite conclusions because of their belief in consent, radical feminism misunderstands s/m by seeing it in terms of a continuum of real and fantasized oppression. The

dynamics of an s/m relationship are *not* a fantastic version of real oppression. S/M fantasies use available roles the way a dream serendipitously uses people. S/M practices which stage power inequalities for the sake of mutual pleasure and may be a more or less self-conscious reworking of one's subjectivity have little in common with real oppression. Real oppression denies another person's subjectivity and pleasure.

Alice Echols' "The New Feminism of Yin and Yang" charts the history of radical feminism. She argues that an offshoot of radical feminism, which she and others call cultural feminism, has betrayed the original principles of radical feminism while keeping the same name. The distinctions she cites between cultural and radical feminism include a break with the left and with materialist analysis, but fundamentally revolve around the question of sexual difference. Echols writes, "In contrast with radical feminists for whom women's oppression derived from the very construction of gender, cultural feminists argue that women's oppression stems from the repression of the female principle."

The main reason it is hard to criticize cultural feminists is because of their inconsistency. Do they or do they not believe that gender is socially constructed? Echols summarizes the double-standard: "Cultural feminists distinguish between patriarchally conditioned femininity which they characterize as passive and submissive, and female nature, which they define as nurturant, loving, open and egalitarian. According to their logic, female passivity is but a conditioned response whereas male violence is a reflection of maleness." The technique of calling the oppressor essentially evil while calling your own weakness constructed by the oppressor is, of course, not a new one. Even if one accepted the simplicity and illogic, such essentialism and determinism leaves little hope for changing relations.

Cultural feminists moreover grant themselves an unjustified, privileged position within patriarchal discourse. How can they feel comfortable with absolute distinctions between "male-identified" women, brainwashed by the patriarchy, and feminists who have transcended it? As Echols points out, cultural feminists tend to see the problem of patriarchy in strictly psychological terms, in terms of "false" or feminist consciousness, more or less independent of economic conditions. The women who work in the sex industry must be "enlightened"; they are not

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Madame Aurora

Continued from Book Review page 5

pen name; it is a persona, much like Madame Aurora was for Hannah, who also entered a new profession late in life.

“Sarah Aldridge is what I’ve always wanted to be. [My real name] is who I’ve had to be,” she explained.

Coming of age during the Depression, much like Bell and Andrca in *All True Lovers*, Aldridge took advantage of a scholarship offered to her by the women’s association in her professional field. [She is selective in making public specific information about her pre-Aldridge years and so asked me to withhold her real name and previous profession.] She entered graduate school, got her degree and worked most of her adult life in a male-dominated world. She secretly harbored a desire to write.

What was it like in the 1930s and ’40s for a lesbian working in the professional world?

“In those days we didn’t use the word so much.” (I noticed a reluctance, even today, by Aldridge to say “the word.” I’m sure it is common to women of her background and experiences.) In the office setting, she explained, “you were very conscious of anything about yourself that would give them a handle. So you put on as good of a disguise as you could.”

But lesbian professionals still managed to find each other 50 years ago.

“You just knew,” says Aldridge. “You realized that so-and-so who was in your office was doing exactly what you were doing.”

Aldridge escaped the professional world and became a writer. She is one of the founders of Naiad Press, which has published all of her books.

She met Barbara Grier, who runs the press, through *The Ladder*, the lesbian publication of the ’50s and ’60s, when Aldridge submitted some contributions for publication. The two became correspondents and finally met. In fact, it was Aldridge who suggested that Grier start a lesbian publishing company. The press’ first book was *The Latecomer* by Sarah Aldridge, published in 1974.

Aldridge describes herself as a long-time feminist who sees lesbianism as part of the larger feminist picture. She has started to amass a collection of books about the women’s movement.

We talked a lot about books. Aldridge praised the lesbian novels of the 1950s and early ’60s, known as “pulp.”

“They were very much better than pulps. They were labeled ‘pulp’ and they were written and published under those circumstances, but they were nothing to be ashamed of.”

Recently Naiad republished a number of the pulps, among them a series of books by Ann Bannon and Valerie Taylor, two of the best authors of the genre.

Aldridge seemed generally positive in her opinions of the current state of lesbian fiction. She had some criticism, however, of some who review and write about novels.

“Many of our books are judged only on political content and as far as I’m concerned that’s a very narrow thing. What some of them think we should be doing is writing only polemical fiction. They fail to see that a book that is not on its surface a polemic can have an impact and can mean something.”

Finally, Aldridge offered some insight into the lesbian generation gap. “I realize that every generation must go ahead, no matter what the older generations have done, and they’ve done a great deal which is neglected and overlooked by the younger ones. I think that it’s a natural thing. The younger ones have not had to contend with a lot of things we did and so naturally they don’t feel that as a personal experience. But I think that as they get older and more experienced they begin to see its relationship to what they have done.”

Happy endings are a part of the Aldridge fiction formula. And why not? Hasn’t the balance always been a little heavy in the other direction?

Powers of Desire

Continued from Book Review page 5

seen as making a legitimate choice from a presumably dismal set of options given their class and status. In this way anti-porn women may contribute to the stigma attached to workers in the sex industry which restricts them from being able to organize and form unions to obtain better conditions and wages. Similarly, women who oppose feminism are seen as brainwashed victims, rather than as women who have rational fears of economic and other vulnerabilities. Cultural feminists in their sensationalist haste have been guilty of psychologism and an untenable view of the world in terms of good and evil. They do not look at the structure that empowers individual men to engage in violence against women, exploitation, patriarchal families and the representation of male supremacy, but instead cite specific male acts and an evil male psyche.

Anti-porners have been by far the largest and most vocal group of cultural feminists. In the last section of *Powers of Desire*, many questions about the anti-porn movement are raised, fundamentally, “What is wrong with pornography?” Certainly the pornography industry is grossly sexist but so are the film and television industries—yet we don’t see an anti-film or anti-tv movement within feminism.

To understand the anti-porn movement one must realize that the movement plays on largely middle-class fears and ideology. The sale of labor power and one’s body for sexually explicit images is exploitative in the same sense that the sale of labor power and one’s body for work in a textile factory or for secretarial work does. It is capitalist coercion. For certain psychological and economic reasons, women supporting the anti-porn movement tend to identify with the body in pornography, its sexual vulnerability and its being offered up as an object-to-be-looked-at. (To-be-looked-at, as E. Ann Kaplan shows in “Is the Gaze Male?” is not inherently bad, but when situated in capitalist patriarchy implies that the man has the right to possess the woman.) Certainly the physicalism of American culture is stricter and more oppressive for women than for men, mainly because more men have the power and money to buy beautiful and youthful lovers even if they themselves are physically unattractive. In addition critics point out that pornography is an alienated commodity-form of sex that, like sexual advertisements, promotes (for better and worse) anonymous sex.

In the end, the answer given most frequently to “What is wrong with pornography?” is a tautology. Pornography is violence against women and sexism because it is defined as that which promotes rape and lies about women. In “Feminism, Moralism and Pornography” Ellen Willis, on the contrary, asserts: “In itself, pornography—which, my dictionary and I agree, means any image or description intended to arouse sexual desire—does not strike me as the proper object of a political crusade.” The fear that anti-anti-porners have is that by concentrating on sexism in sexually explicit material, dominant sexual conservatism is being exploited rather than real feminist concerns. An article a few years ago reported a woman at a Woman Against Pornography rally proclaiming: “I can’t agree with abortion. But anti-pornography is something I can support.”

The anti-porn groups deny the characterization of themselves as “anti-sex.” They claim they are opposing neither obscenity nor positive sexually explicit materials, which they name erotica. Erotica is classified as depictions of sexual mutuality not involving exploitation. Their concept of mutuality, however, is shamelessly undertheorized. Is a woman giving a man head unequal, as Linda Lee Tracey implies in *Not A Love Story?* Is a top-bottom intercourse position inherently unequal? Can these things be judged out of context? Is not any image pornographic in the eyes of a sexist and vice versa?

Women who enjoy pornography cannot be dismissed as a function of feminist backlash. Clearly they are not interested in promoting rape or lies about women. The porn industry unquestionably is made by and for men, at the expense mainly of women. Nevertheless Willis writes: “Over the years I’ve enjoyed various pieces of pornography—some of them the sleazy Forty-Second Street paperback sort—and so have most women I know. Fantasy, after all, is more flexible than reality, and women have learned, as a matter of survival, to be adept at shaping male fantasies to their purpose.”

Adrienne Rich is the one example and model of cultural feminism in *Powers of Desire*. In “Compulsory Heterosexuality and Lesbian Existence,” Rich argues that men have enforced heterosexuality on women in contradiction to the eternal erotic bond between mother and daughter that should make homosexuality the natural sexual orientation for women. The enforcement of heterosexuality for women, she writes, is “a means of assuring male right of physical, economical, and emotional access.” Men have forced women into heterosexual couples because they rely on women for sex, nurturing, and household labor. They have accomplished this, she asserts, by rape-like conquest/seduction of women, and by torturing, burning and killing lesbians.

Rich rejects the term “lesbianism” as both sexually clinical and limiting, failing to grasp the

“breadth of female history and psychology.” She prefers “lesbian continuum”—“a range, through each woman’s life and throughout history—of woman-identified experience, not simply the fact that a woman has had or consciously desired genital sexual experience with another woman.” The value of this concept for her is that it reveals and valorizes female culture and bonding, in spite of the heterosexist bias of cultural myths, songs and practices; and establishes female homosexuality as a “profoundly *female* experience.” She believes that there is a qualitative difference between female and male relationships. And par for the cultural feminist course, she maligns male homosexuality as the “prevalence of anonymous sex, pederasty and ageism”; lesbianism, on the other hand, she deems “erotic in female terms,” terms that are mostly unrelated to the body, but instead to the “joy of working together that makes us less willing to accept powerlessness.” Her essentialist ideas about de-genderalized lesbians and pernicious male gays are silly and offensive, albeit well-written.

John D’Emilio’s “Capitalism and Gay Identity,” on the other hand, appears at first glance to situate homosexuality in history rather than posit, as Adrienne Rich does for lesbianism, an eternal, early bond between mothers and daughters. He argues that the separation of the workplace and the home, the factory and the family, in capitalism allows independent personal life and undercuts and heterosexual hegemony of the family. On closer inspection, however, D’Emilio reveals, like Rich, a conception of essential sexuality which he thinks is more or less circumscribed by the confines of culture and repression. More compelling, however, is the idea that there is no essential sexuality, which is more or less repressed, but rather that repression itself creates desire. For example, the pornography industry’s obsessive depiction of “private parts” may well be connected with the scarcity/fetishization of the private and, obversely, repression of public life in capitalism.

Unlike the current essays, the historical pieces in *Powers of Desire* are often unconnected and obscure and tend to lack evidence. The problems with these studies is perhaps a reflection of the underdevelopment of women’s history, yet they also seem due to the editor’s selection. For example, Ann Bobroff’s “Russian Working Women” attempts to document the primacy of women’s bonds to their husbands and children over and above any networks established among themselves, but relies solely on the heterosexual lyrics of Russian folksongs as evidence. Failing to examine closely the dynamics of the actual gatherings and rituals of women, the article overlooks the possibility that the gatherings themselves were erotic and/or supportive frameworks for women disgruntled with their marriages. In addition, she overemphasizes the bonding among Russian men, failing to examine its mediation by and reliance on the control over and exchange of women.

Similarly, although Jacquelyn Dowd Hall’s piece “The Mind that Burns in Each Body: Women, Rape, and Racial Violence” is articulate and situates rape within the spectrum of the dominant ideology, rather than as an isolated transgression, it is, in part, an irresponsible essay. Ignoring some of the hottest academic literature on southern patriarchy, she attempts, as she states at the beginning, to show analogies between lynching and rape. However, when she concludes at the end “mindful of the historical connection between rape and lynching,” the reader is baffled by her lack of explication. She has made basically only functionalist arguments about the use of lynching to control black men, and analogously, the use of rape to control women, during times when racial and patriarchal hegemony is in insecure flux. She does not, however, provide sufficient evidence for her theme, or explanation of how rapists are motivated and cued in to their functional role in hegemony. Like most functionalist arguments, hers falters as its seductive power wears off.

There is a surprising inclusion of numerous pieces of fiction and poetry in *Powers of Desire*. Some of the stories are good and elucidate subjectively the objective work, like Carole Rosenthal’s “The Teacher,” about a difficult and competitive affair between a young female teacher and one of her good-looking male graduate students. Some of the pieces, however, are silly and trite, like “A Story of a Girl and Her Dog,” about dog-girl cunnilingus. The poetry similarly is only intermittently interesting or pleasurable.

Despite its problems, *Powers of Desire* is part of a long-needed effort to take a more critical look at sexuality, sexual discourse and sexual liberation. The pervasive mystification of sex as an essence, as an instinct more or less restricted by cultural taboos, is not acceptable. Neither is its obverse, the idea that sexual “liberation” follows “consciousness-raising” or recovery of a true unrepressed sexuality. As the editors imply in their introduction, we must be suspicious of “liberation” and clear about the possibilities for change. Although the ideal of a taboo-free society is unimaginable, no particular taboo is necessary or unchangeable.

Published by Monthly Review, a leftist press, *Powers of Desire* is a step by the left toward a more constructive and critical sexual discourse. The book moreover signifies a change in the salience of sexually conservative elements within American feminism.

rassment and the fact that he'd been taken for an adult. "We're both gay, aren't we? Or are you?" For a moment there was the terrible fear that he'd got a counselling group and they'd find out who he was. he was tremendously relieved when he heard her say meekly, "Oh! Yes, you're absolutely right. I'm terrible sorry. It's my first time on here. Of course I'll give you the number. Do you want to know about CHE? I mean, what it is, and what it does?" He assented gratefully. She told him everything from her fact-sheet, and they rang off in the friendliest manner ("Maybe I'll meet you at CHE some day," she said); he felt immensely pleased with himself. He had a good deal of facts to give Sutcliff. He was still a bit shaken by his own daring, and this was the first time he had ever rung up a complete stranger, so he decided not to ring CHE that night. She had told him about a Gay Teenagers group. Did that mean he wasn't allowed to join until he was thirteen?

(page 112)

The short stories in this volume deal primarily with how gay men construct a life around their gay identity, and run the gamut from an overseas romance (Peter Robins, "Trilogy") to creation of a relationship with a young hustler who doesn't want to admit to being gay (Paul Mann, "Park Job") to the warmth and sexual energy in friendship networks (David Rees "At the Gym" and "Aiming High") to accommodation of subdued small-town gays to a wild punk gay liberationist (Peter Robins, "The Lavender Tortoise") and an uneasy truce with a supposedly straight man (John Gowling, "Never Had a Dream Come True). Sex, and the importance and meaning of sexual relationships in the gay subculture are much more in evidence than in *MWID*.

"Never Had a Dream Come True" brilliantly details the history of the relationship between George and John, boyhood friends (and lovers), now brothers-in-law. John has emerged a self-accepting and happy gay man, George has married his sister. They own an emergency plumbing service together,

and spend many of their wee hours knee deep in shit together. One evening, the facade of gay/straight drops:

"I want to go back," he [George] spoke softly. "If they hadn't closed the door on us. Can I sleep with you, tonight? Look, if we — would you? Just a couple of hours at first. Margaret wouldn't know."

I squeezed his thigh, consoling him as if he had been bereaved. My mind twisted, I felt a shocked frankness on my face: "I don't want to go back. I've gone on to better things. You're my brother-in-law now, my only straight friend who understands and accepts me. It would be like a big hole and my whole family and life thundering down it. I don't want to lose any of you for it. I'm freer with you for not having you. And I don't want to lose you by saying No. That's how I feel George, dead pan."

"Yeah, ok, you respect me, I respect you. But I'm not sorry I asked; and I'm hurt that you don't want me. I won't stop. . ."

"We didn't have the guts, George. They set it up against us and you played right into it."

(page 52)

My favorite in this collection is Tenebris Light's "Uncle William and Uncle Robert Take Michael Swimming," a precious story about prissy little Michael and his obsession with men's flies. Taken from Michael's point of view, we see a charming pre-adolescent gay sensibility, and the love and nurturing provided by two gay "uncles," who are watching Michael grow up gay.

Uncle William never calls Michael "Mick" or 'Mike' or 'Mickey,' because Michael is now nine and grown up. . .

Michael wears shorts with little buttons to protect his little button. Uncle William has satin shorts without any buttons. How he manages to go for a piss has been a worry of Michael's for a long time, perhaps three or four years. . . .

Uncle William drops his robe to the floor in preparation for getting finally dressed. Michael does not have too good a view because, at exactly the wrong

moment, he is grabbed by Uncle Robert, who throws Michael up and down above the bed, never missing a catch. Uncle William's underpants do not have a space where it is possible to piss through. How does Uncle William manage to piss when he has no slit in his underpants and no buttons on his shorts? Perhaps he puts his hand down inside both of them and grasps his penis strongly enough to pull it up and over the elasticated top. Perhaps he has to take his shorts and underpants right off and then stand above the toilet. Michael is glad that he has clothes which he can wear while pissing.

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• • •

MR and others is more celebratory of gay life than *MWID*, but no less cognizant of the problems and harsh realities. The tone of the selections is in part reducible to the difference in sensibility between British and American gay liberationists. But it is also a result of the intent of the books. Although *MR and others* contains only stories about gay men (fair enough, since it is published by the Gay Men's Press) it is a collection for *us*, imbued with the shorthand and lilt of a shared pain or an inside joke. *MWID* has a careful eye to gender balance, and even seems mindful of what kinds of selections will convey gay liberation politics to a non-political, even non-gay reader. It would make an excellent supplementary text for a gay studies course. Although both collections contribute in different ways to our understanding of lesbian and gay life in the post-Stonewall era of self-identification, neither volume has drawn on the excellent work of third world lesbians and gay men, which are easily found in journals and other collections, (*Lesbian Fiction*, published by the now defunct Persephone Press, Inc., and *Yemonja*, published by the Blackheart Collective, to name only two). Together, with their inclusion and their omissions, they present a pretty solid record of what problems we've solved, and which ones still lie ahead.

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Coming Out to Parents: A Two-Way Survival Guide for Lesbians and Gay Men and Their Parents

By Mary V. Borhek
The Pilgrim Press
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Coming Out to Parents is what it says, "A Two Way Survival Guide for Lesbians, Gay Men and Their Parents." It is not the only such book to read or to give to a parent, but it has a place among the books available. The book does have a few minor difficulties, such as referring to gay men and lesbians as "same-sex oriented" and to adults as children, but it is a book many can use.

It is written in two parts, the first directed toward the gay man or lesbian considering coming out. Although this section is written very simplistically, it does raise some insights into the parents' response that may prove helpful.

The rest of the book is for the parent and is well done. This is where the author's experience of having been in this position shows. Ms. Borhek speaks directly to the issues, not allowing denial on the parent's part, often proposing methods of coping.

There is a lengthy chapter on religion in which views are given from both the Jewish and Christian faiths. Included are many quotes from the Bible with alternative interpretations offered. Because this is the longest chapter in the book, it may lose readers who have not had religion in their lives.

An underlying message throughout is Ms. Borhek's ambivalence toward non-monogamous relations. This is evidenced by a quote from the book: "Repeated, anonymous, or casual sexual stimulation... promises the warmth... but cannot fulfill its promise." (p. 75)

One thing the book did not talk about was the joy lesbians and gay men can feel when coming out. Instead, the words grief, shame and guilt came up. This may have to do with the time in which the author came of age, when

homosexuality was thought to bring only feelings of grief, shame and guilt.

For many this will be an important book. It does make the reader think. It gives comfort and guidance to the parent and suggests areas of self-exploration for the gay man or lesbian. Perhaps of most value is the starting point it offers.

—Carrie Dearborn

Title Fight: The Battle for Gay News

By Gillian E. Hanscombe and Andrew Lumsden
Brilliance Books
London
262pp, \$9.95

Living as an American in Germany, I sometimes feel print-deprived; that is, I can browse and touch and even buy the wonderful books in the wonderful bookstores here but can't experience them: imagine giving perfectly replicated sumptuous fake food to a starving person. So when in London recently, my first time, I was delirious in the bookstores and came home with an armload of books, this among them. All I knew of the book when I bought it was the title; it also came highly recommended by the man working in the store (The Cornerhouse Bookshop, packed with intriguing leftish books).

The book, it turns out, tells the story of the paper *Gay News* and how it came, through a series of complicated and dubious business deals, to its dissolution. The two authors were each for a time employees of the paper, Andrew (the authors refer to themselves and everyone else by first names — it gets so that you feel personally involved with the players) as editor and Gill as reporter. (Gill has written two other books that I know of: the novel *Between Friends* and *Rocking the Cradle*, written with Jackie Forster about lesbian mothers.)

Not by profession a literary critic, I find it difficult to be critical of this book, especially considering that it must have been written in a mere few months, between the demise of *Gay News* in April and the book's publication in time for me to happen to buy it in

November. Perhaps because of the haste in which it was written, there are a few places where the story thins out and the reader can't easily follow the logic from the facts presented. But on the whole the unfolding of the story holds the imagination and makes the book difficult to put down. A few more footnotes would have been helpful (to jar the memory when a character is re-introduced after 50 or 100 pages, Richard Creed being one such example). I use the words "story" and "character" perhaps because of the first names or the amount of personal information included, but more likely because of the inclusion of a fair amount of dialogue and of the threads of continuously evolving philosophical debates, the book does read much like a story. I found myself throughout imagining which of the two authors wrote which passages: did Gil write of the "Visible Lesbian" pages of the paper, the women's collective and the problem of a non-masculine, cooperative way of doing business in the larger male-defined aggressive business world? Did Andrew supply the assessing observations of the gay men on the paper? Perhaps the most fascinating part of the book is the insight it affords into the relationship between the paper's method of ownership and the quality and health of the paper itself; the question of paper-as-business vs. paper-as-reading-material or paper-as-community. It becomes clear that one can't ignore the economic issues and assume the continued existence of the gay business — the very viability of a meaningful paper depended on the carrying into business practice of the personal principles of those who worked for it. It is interesting to speculate on how the lessons learned might be generalized to other gay businesses, feminist businesses — any business enterprise. (It also gives one a certain curiosity about *GCN*.)

The book makes occasional mention of *GCN*, which chroniclers of *GCN* might find notable. Most significant, however, is the authors' portrayal of the death of a paper having nothing to do with its quality, circulation or revenues; a sobering challenge to conven-

tional notions of common sense and business practice. Read this book; I'd loan it to you myself if I hadn't already given it to a friend to read!

—Teresa Lunt

Whose Child Cries: Children of Gay Parents Talk About Their Lives

By Joe Gantz
Jalmar Press
Rolling Hills Estates, California
245pp, \$8.95

Whose Child Cries is a book I was eager to read because I want to know how children feel having a gay or lesbian parent. Before long I found this is not the book I had hoped for.

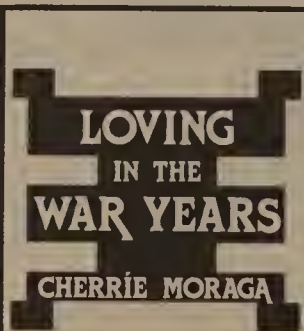
The author stayed with the families, in their homes, and recorded the children and parents talking about their lives. Mr. Gantz was a silent observer, allowing the individuals to speak freely, a technique which is partly responsible for the lack of cohesion. There is much information offered by the families but none of it is explored.

Perhaps if the book had been written with a family therapist, the reader might have gained some insights. The only development by the author is the repeated addition of unnecessary descriptive passages that prove to be wearing.

The five families were somewhat varied, having one or both parents gay, some with live-in lovers. The children were aged seven to 19 and the experiences differed in each family. In all cases the children knew of their parent's sexuality and their reactions to it seemed more affected by feelings toward that parent on a particular day than by outside influences. In all, we are left with a void which, had it been filled, might have brought things together.

The information offered is both diverse and extensive but the author did no more than transcribe the words. This was a good idea for a valuable book but, because of poor planning and an attempt to combine fiction with non-fiction, Joe Gantz was unable to produce that book.

—Carrie Dearborn



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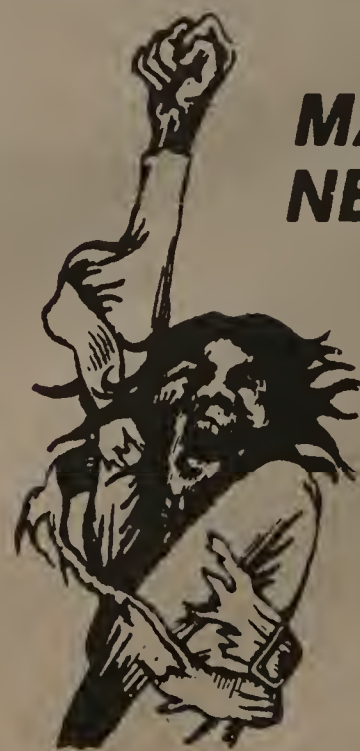
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Questions of Accountability

Ripple Effect in Demise of Women's Paper

By Janice Irvine

BOSTON — It is perhaps fitting that, in its demise, *Equal Times* is generating as much community discussion as when it was published regularly. Since publisher/editor Eunice West's decision in January to suspend publication of the bi-weekly women's newspaper, *Equal Times*' closing has been a major story in the *Boston Globe*, the *Phoenix*, and the *Tab*. West is delighted with the publicity, and said, "The paper's almost being as effective going out of business as when it stayed in business. It's great that the fact that a women's paper is no longer going to be published is big news."

The closing is big news within the Boston women's community as well, and most women acknowledge that it represents the loss of a significant public forum. Begun by West in 1976, *Equal Times*' coverage was essentially mainstream feminist, emphasizing women's issues in politics, business, and the legal system. West saw it as a way "to connect all women. Basically the paper encouraged women to make changes in the system. It wasn't just there to comfort them, although I hope it did that."

West's focus on the mainstream

resulted in criticisms that she ignored coverage of lesbian issues, yet she maintains that this was a readership decision in which she attempted to make the paper "a bridge between feminists, lesbians, and women in general."

Equal Times staff members who spoke with *GCN* believe that West's reluctance to cover lesbian issues was not homophobia, but rather reflected her general unwillingness to publish information on any issues relating to health and sexuality, including birth control or pregnancy. Deborah Meyer, a writer and contributing editor, said, "She was trying to get away from the emphasis on women as sexual beings, only focused on their bodies. I respect the impetus for that even if I disagreed with many of her decisions. Eunice wanted to do political stories and business stories, but at the same time she would waffle on really good issues because she had qualms about them... What she considered sexuality was pretty broad."

Judy Cooper, a writer for over two years, added, "There was no hesitation on her part to hire very politicized lesbians. I never saw Eunice discriminate or try to

short-change lesbians."

Equal Times will publish one more edition in late February — a commemorative issue that will contain the best of *Equal Times* as well as a directory of women's resources. When the paper finally closes, it will also create a gap for local women free-lance writers. As well as offering a certain flexibility in what could be submitted, *Equal Times* also paid its writers. For some women, it was a significant portion of their income.

Angela Bowen, a free-lancer, said, "It was a particular market that will not be easy to replace... I could do all kinds of things for *Equal Times*, but I'm limited to gay issues for *Bay Windows*, or lesbian issues for *Sojourner*."

When West announced that she was "burnt-out" and was suspending publication, the staff of *Equal Times* was shocked. Several staffers told *GCN* that because West frequently warned she intended to close the paper, they were unprepared for the suddenness and finality of the decision. Some mourned the loss of what Meyer said was "... a fulfilling and meaningful job."

Yet there is also disappointment and anger among some of the

staff, who say they were led to believe that they would be given a chance to carry on the paper if West decided to leave. Meyer said, "She intimated she would sell the paper to staff or step down and train people to take over. It is her possession. It was never a cooperative paper. However, it's true that she did lead some people on."

For both *Equal Times* staff and the larger women's community, West's unilateral decision to close the paper raises questions of control, decision-making, ownership and accountability. A central issue is whether one believes *Equal Times* was a newspaper of the women's community or for the women's community, and consequently, who is entitled to make crucial decisions. Cooper noted, "[West] saw the paper as her own and in the women's community we all saw it as ours. That's a conflict. She never saw it that way."

West herself performed many of the tasks of the bi-weekly publishing of *Equal Times* and says that she has been unable to find a replacement. She noted, "I don't know where I could find a feminist who could write, publish, edit, and come down on the right side of things. Maybe she exists, maybe

I'm not so irreplaceable, but I haven't been able to find her."

Cooper contends that it is an insult both to the *Equal Times* staff and to the community at large for West to maintain that there is no one capable of carrying on the paper. She added that there are any number of women who are equipped for the task.

There is general agreement that Eunice West is a multi-skilled woman who has made an enormous contribution to the women's community through the publication of *Equal Times*. Yet among many there are lingering doubts about one woman's ability to dissolve a financially solvent women's newspaper.

Cooper said, "It was a fulcrum for lots of information, and that's gone. I think it's a tremendous loss, and the saddest part for me is that there is no reason why it should have stopped. If Eunice didn't want to continue, she could have passed it on, and that's the kind of risk-taking I wish she had done. I'm personally very disappointed that she couldn't take that step."

Houston

Continued from page 1

posure and some men who had put money in the performer's garters were arrested for public lewdness.

Hill also said that there were numerous complaints of mistreatment by police at the station. He told *GCN* that some men who were arrested were forced to stand for two hours facing a wall and were not allowed to use the toilet facilities. Hill said that the men were called "sissy," "faggot," "cocksucker" and "pantywaist" by the police.

Bagneris characterized the arrests as harassment. He told *GCN* that three of the cases have already gone to court and each was dismissed for lack of evidence. In two of the cases, said Bagneris, the arresting officers did not show up to testify.

GCN contacted the vice squad whose spokesperson, an Officer Foulis, said that gay bars and bookstores have not been singled out in these raids. He told *GCN* that only four gay bars had been raided last year and two in this

year. Bagneris told *GCN* that the vice squad had been involved in each of the raids on the three gay bars.

Foulis also denied the existence of a vice squad file on gay people. Hill charged the squad with keeping a file containing voluminous information and photographs, not only of persons arrested in and near gay bars, but also of persons seen at gay pride demonstrations and other group-oriented gay events.

Foulis denied this to *GCN*, saying

that the vice squad maintained "picture cards" on all individuals arrested and that the cards contained the person's name, address, case number, social security number, telephone number and the place where they were arrested. He told *GCN* that this information is maintained regardless of the outcome of the individual's court case.

Hill told *GCN* that members of the vice squad who had attended the community meetings with Brown admitted under intense

questioning to the existence of the files.

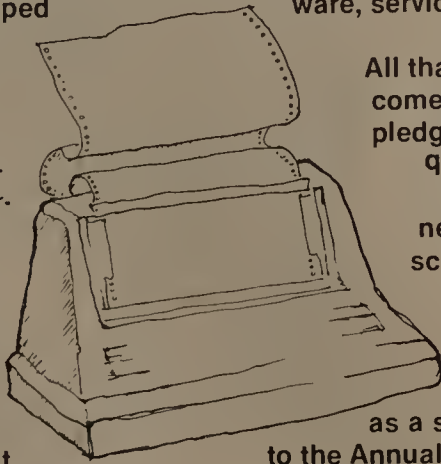
The recent raids are seen by some in the gay community as the backfiring of a plan to eliminate an area where prostitutes work. Business groups, including some gay groups, had reportedly encouraged the arrests of prostitutes in the area, a move which had been opposed by other gay community members.

— filed from Boston

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For two years, *GCN*'s Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand *GCN* from 16 pages to 20 pages each week.

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time, not to mention that trying to remedy subscription problems is a nightmare.

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Illustration by Paul Brouillette

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In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.

Conference

Continued from page 3

Turning to the "conclusion that was inevitable that you cannot win simply by opposing," Goldsmith explained, "We decided that for the first time in our 17-year history, we would endorse a candidate. We began a process that was one of the most thorough dialogues I've ever seen in my ten years in this organization. And when we concluded that process, we found ourselves with a powerful degree of consensus, behind Walter Mondale . . . I trust the judgment of the membership of this organization and that is the point of which our membership has brought us." Declaring that NOW's commitment to the Mondale campaign was equal to, if not greater than, its push for ERA, Goldsmith said, "We are going to put ourselves on the line."

Goldsmith ended with the assurance that "we are together and what that means for the future of this nation is very positive and we can all feel very good about it." However, in distinct contrast to the unanimous standing ovations given to Apuzzo and Craig, the response to Goldsmith's speech was mixed, with significant sections of the audience showing discontent and disagreement.

One lesbian activist, Chicagoan Mary Mack, rushed over to confront Goldsmith and said, "Judy, that was a terrific speech up until you started lying to us," disputing

the "extraordinary degree of consensus" claimed by Goldsmith around the Mondale endorsement.

Anger at the Mondale endorsement was led by supporters of Sen. Alan Cranston's campaign. Kate Nolan, co-chair of Wisconsin's Eleanor Roosevelt Political Action Committee, told *GCN*, "the purpose of this conference was to try to drag out the lesbian vote for Mondale and in return give us a conference with no resolutions and no policy-making power. As a lesbian, I won't be sold down the river by NOW for any organization."

Asked by *GCN* if NOW had conducted specific outreach or committed financial resources to bringing lesbians of color who have been increasingly visible and vocal in the lesbian movement to the conference, Goldsmith replied, "It has been an ongoing problem. We have done specific outreach for this conference, but this conference, like so many of our events, is not funded at the level it deserves and that goes back to the generic problem of women and access to money. There has been outreach. We do not have the degree of representation here that we wish we did."

Disputing NOW's claim of outreach was Frances Miranda-Watkins of Milwaukee, a city with a sizeable population of color. She said that although NOW members have worked in coalition with her group, the Women of Color

Cooperative, and despite publicized tensions between local white women and women of color, she is unaware of any NOW overtures to her group. Miranda-Watkins said, "I made a point of not going to the conference because I didn't want to be the token." Michelle Gautreaux, a black NOW member from Chicago agreed that she knew of no specific outreach efforts to lesbians of color.

Attempts to reach NOW's minority rights committee chair were unsuccessful by presstime, as were attempts to obtain budgetary figures for NOW, whose coffers at the height of the ERA campaign reportedly rivaled the Democratic Party's national fund.

While Goldsmith pointed to NOW's work for the Voting Rights Act and the August 27 March on Washington for Jobs, Peace and Freedom, she indicated an approach of topdown coalition building between a mostly white NOW and organizations for people of color, rather than explicit steps toward making NOW a multi-racial organization between feminists and blacks, as if little overlap between the categories existed. Though two workshops were held on racism and on minority rights, the focus was on personal racism outside the context of organizational mandate. In general, women of color seemed to suffer an invisibility similar to that of white lesbians 15 years ago in NOW.

Also absent from the conference was any discussion of lesbian oppression as anything more than a civil rights issue. No acknowledgement was made of compulsory heterosexuality and the relegation of lesbianism to a tolerated but still "deviant" category. While a tremendous advance over its past legacy, the NOW lesbian rights conference showed that the ideas of lesbian liberation, elaborated over the last decade, are still

foreign to the NOW leadership and much of its rank and file. Nonetheless, the conference showcased the tremendous expertise and excellence of lesbian activists inside and outside NOW.

NOW lesbians and their supporters will turn to working for passage of nondiscrimination legislation, based on the Wisconsin model. New Jersey is the first state targetted for their "Lesbian and Gay Rights '84" project.

UMass Case

Continued from page 3

Robinson having been held personally accountable is significant. Lill said that under Title VII, the University was responsible for Robinson's actions taken against Irvine, when it was Robinson himself who transferred her from job to job and threatened her with dismissal. According to Lill, a judgment such as this one "tells the bad actors, 'You have to pay, out of your own pocket.' And that's what makes them stop doing it."

Attorneys Lill and Kaplan assess the case in terms of its long-range effects. Said Lill, "I see it as an overwhelming victory, probably more for other people than for Janice. No one can ever give a person enough money to make them whole from what they suffered in such a case. The long-range implication for impact on other

litigation is the most important thing."

Larry Bench, the University's counsel, refused to comment on the verdict or the possibility of an appeal. But, both Lill and Kaplan expect an appeal from UMass and Lill estimated a final settlement with UMass may be at least two years away.

For herself, Irvine expressed relief that the ordeal was over, if not wholesale satisfaction. "This victory doesn't really touch what the University did to me four and a half years ago, but the only other alternative was to go home and accept the fact that I got ripped off and that didn't feel great either."

A related suit filed by Irvine's students against James Hoopes and the University is pending.

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Angstlos by Nina Hagen. CBS Records number 25667 and Columbia Records number BFC 39214.

By Bob Nelson

*I know one day all my
miracles come true
And the Golden Age of Love
will come to you.
I know that Love is meant for-
ever to be
Love is God and it's meant for
me.
—Nina Hagen, "Zarah,"
©UFA-Ton*

Imagine, if you will, this campy lyric sung in off-pitch-perfect imitation of Marlene Dietrich, throat and all, to the swelling of schmaltzy violins and a rap-funk beat, and you have a fair idea of what Nina Hagen has been up to lately. Yet her overdone paeans to Love and God and Universal Consciousness have a satirical edge to them and her outrageous lesbianism is matched only by that of outrageous lesbians I have known.

Unfortunately, Hagen's latest album, *Angstlos* (Fearless) is available in this country both as a German import on CBS and as an American release on Columbia. It's unfortunate because some of the better material on the German album has been eliminated from the American release, specifically, a rather gloomy piece about the end of the world called "Lorelei."

In its place are a couple of sugary, inoffensive tracks about two of Hagen's favorite subjects, love and flying saucers. One wonders if some record company executive thought Hagen's American fans might not yet be prepared for the truth about things. Are we being marketed to?

The other rather tacky thing about the American release is that, with the exception of the Dietrich imitation and a marvelous little number in French, all the lyrics have been translated into English. (To be fair, Hagen does sing several tracks in English on the German album.) As Anna Russell says, German never quite seems to mean what you think it's going to, so we're in for some linguistic surprises here. Mostly, though, the English lyrics just sound silly: compare "New York City ist mein Lieblingsplatz" versus "New York City is my favorite place." This may simply be the effect produced by a foreign language on American ears; Germans probably find the lyric just as silly.

One German track that doesn't work at all in English is "Was Es Ist" ("What It Is"), Hagen's contribution to the exegesis of rap. If you thought rap was ridiculous in English, you'll love it in German, though Hagen does manage the strings of consonants and gutturals rather trippingly. By comparison, the English version sounds stale

and not a little preacher: "You can put your karma in the worst of moods/Drinking booze taking too many 'ludes.'"

That track eliminated from the American release, "Lorelei," also happens to be my favorite. A clacking, nervous percussion gives it a foreboding, eerie quality most closely associated with the Sue Coe painting "Vivisection," which, incidentally, shows in gory detail what happens to laboratory cats. There's an ominous Armageddon in the works, but Hagen finds a semi-comic relief:

*I don't know what it's
supposed to mean
But something is wrong with
the people.
I believe we are living in sin
And God will soon make the
earth tremble.
Shit here, shit there, everything
is full of shit.*

—Nina Hagen, "Lorelei,"
©QBXL VI/Spacealien
Music/Gabaret Music

But after this on-target scatological defusing of the song's tension, Hagen turns serious again: "Suddenly I reach out for my Bible." There's a very personal Christian iconography at work here. Nina Hagen doesn't take institutional religion at face value, but her longing for the Above and Beyond — what I call "cosmophilia" — is not to be taken sarcastically. She's both critical of mysticism and a mystic herself, a

contradiction most Americans probably have trouble understanding.

Yet not all male patriarchal figures come in for the same generous treatment Hagen accords the deity. The song that kept running through my mind after I heard Hagen at the Peppermint Lounge last year was "I Love Paul," which appears in English on both versions of *Angstlos*. The endearing Hagen mouth, mobile and other-worldly as ever, is featured popping the phrase "I want to be your baby doll" to the refrain of "Hare Krishna, hare Krishna." (One might note here that Hagen did her entire New York set in a pink-and-blue baby doll outfit.) The baby doll routine seems innocuous enough until one discovers that Hagen's sentimental lyrics are really a jab at the unreserved (and undeserved) adulation heaped on Paul McCartney by the mainstream(ed) post-sixties generation. As the heiress of social-critical punk, Hagen is fed up with the star system. She's serious about wanting to be McCartney's baby doll and there's danger behind that childlike sexuality.

The satire isn't always quite that sharp. "Springtime in Paris," the cutesy French number, parodies the imperious self-satisfaction one finds not only among the French, but among those who frequent French movies as well. "Donne-

moi un croissant amandine!" Hagen commands in whining tones. But in the fashion of every French snob, she becomes fawning and obsequious in the presence of her betters: "Bonsoir, Madame Catherine Deneuve. Bonsoir, Monsieur Truffaut. Voulez-vous un Picasso? Ou coucher avec Brigitte Bardot?"

One is tempted to look for explanations for all of this in Hagen's background. She was the adoptive daughter of Wolf Biermann, the East German poet who once astutely observed that "lies are truer than the truth because the truth is so full of lies." Hagen obtained an exit visa from the country in 1976, after she threatened to perform "revolutionary rock"; the government was effectively intimidated. Hagen does bring up her past in "The Change," which is sprinkled with references to a divided Germany and nuclear politics. ("Our children live in danger and sorrow. Who knows if they're not radioactive by tomorrow?" Hagen once told an interviewer that she was "a Christian communist" because "the only real communism is in heaven," but it's unlikely she'd settle for such a tag these days.

I could be happy, though, not knowing any of the answers to the questions Nina Hagen poses, only to hear the way she can make a Swiss yodel sound like a punk vocal. No one else can do it.

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21
DOB:
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EYES:
Green
HEIGHT:
5'-10"
WEIGHT:
160 lbs.
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Radio, Stereo & TV Repair
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April 6, 1983
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Polite, Courteous, Meticulous
LAST SEEN WEARING:
Sport shirt, Tan pants,
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Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar, call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

PHILOSOPHY GROUP

Study Seth, Cayce, 2150, other. Informal, supportive atmosphere in my home. Call 647-1193 after 7 PM or leave message on machine. (30)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413) 256-6902. Co-directors Carole Lannigan Johnson, J.D., and Joan Lester, Ed.D. (5)

D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permittng. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

GAY MEN'S COVEN

Gay Pride, Feminist, Spiritual. Exploring the cycles within our lives and nature with a traditional witchcraft base. Study is graded towards initiation. NY & Seattle. Kathexis Anthropolos, PO Box 4538, Sunnyside, NY 11104. SASE, please! (30)

LESBIAN NETWORKING NEWSLETTER

TELEWOMAN, Box 2306, Pleasant Hill, CA 94523 is a national lesbian newsletter. Network resources, lesbian fiction, poetry, art, photography, book reviews, profiles, women's spirituality, exquisite graphics, links between country & city lesbians. \$1 sample issue, \$12 sub. (32)

MISCELLANEOUS

AUSTRALIAN would like pen pals, particularly blacks. Retired, easy-going, raises orchids and cacti for hobby. Many interests. Write Neil Drummond, 15 Woods St., Norwood, South Australia 5067. (C)

THE CHORAL MAJORITY SINGS

Hear "Amazing Gays," "Dyke the Halls," and much more on The Choral Majority's greatest hits cassette \$6.00 & sing along with The Hymnal, Words & Music \$4.00 + 50¢ postage. 964 Valencia, SF, CA 94110.

19 yr old Italian gay, attractive gifted, active & passive. lking for masculine guys who can put me up for some days or weeks in Aug, Sept or Oct. Walter Caporale, V. Martiri 6 Ottobre 33, 66034 Lanciano (Chieti) Italy. (38 +)

GOING TO ITALY IN SEPT?

So am I. Traveling with a companion is more fun! Dutch on jet fare, share expenses while there. Call Bernard eves (617) 731-8797. (28)

GAY AIRWAVES

Updated list of gay radio and cable TV shows in US, Canada, and abroad. \$1 and SASE, John Zeh, GCGC, Box 19158, Cincinnati, OH 45219. (C)

GCN SPECIALS

NEWS BLUES

Our news department records about 2-4 stories per week over the phone and then has to transcribe them before editing, etc. This would be much easier with a Panasonic RQ-323S cassette tape recorder (for which we already have a foot pedal and earphones). Anybody got any connections or know where we can get one cheap? Call Mike at 426-4469. Thanks!

BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5¢ all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well.

If you wish to respond to a GCN Box Number (be sure that it is not an outside box); people sometimes make that mistake and do not reach the desired recipient) send to GCN, 167 Tremont St., 5th Floor, Boston, MA 02111, Attention Classifieds Box

CLASSIFIED ADVERTISERS

Please send me anecdotes about the experiences you have had as a result of either placing or answering a GCN personal. I want to write a piece about it. Everything will be done very discreetly. Tell me if you want me not to use your name and I will definitely not use it. Just send info to Walker, GCN, 167 Tremont St., 5th Floor, Boston, MA 02111. Thank you very much.

ATTENTION ADVERTISERS!!

People have been leaving classifieds downstairs by our front door early in the morning (late at night??). Please, do not do that. We often do not receive them. Thank you

GCN's office manager would love to have some strong dyke or sweet faggot (or vice versa, or however) to help put some order (not too much!) in our storage 'closet': assembling some metal shelving we have and putting the GCN and other 'archives' in shape. Any afternoons Mon thru Fri your labor/play will be appreciated. If interested call Mike at 426-4469.

\$\$SHORT \$STORY

Mary had a little store.
Louise had one as well.
They each took out a classified.
And now their coffers swell.
Try a GCN Classified.
Our Ads get results!!!

PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

TRADING POST

We are beginning a new category for those who want to trade goods and/or services. Think about it. Maybe you have a talent and you need something done. Offer your skill in exchange for someone else's. Or maybe someone gave you a coffee maker for Christmas and you have a coffee maker, but you don't have a blender. So offer to swap ... Got the idea??? The only rule is that no money is to change hands.

HOME WANTED

WEST OF BOSTON 128 AREA
Prof M seeks 1 br apt or share house no smoke or drugs. Michael 277-1868 after 6:30 PM. (30)

APARTMENT WANTED

WAYLAND
2 LF, 1 child seeking 2 BR apt or house rental in Wayland area — immediately! Call 1-653-0089 after 6. (31)

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Boston, South End, Mass Ave 1 bdrm. htd, no pets, \$425/mo. 426-5016. (31)

ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).

RESORTS

GREENHOPE FARM

Retreat for women in Vt's Green Mtns. X-country & downhill skiing. Cozy, priv rms, cent fireplace, veg meals. Farm animals. 3 1/2 hrs from Boston. (802) 533-7772. (30)

BRINLEY VICTORIAN INN

Romance a friend in Newport this winter! Cozy rooms have antiques & flowers. Come, let us pamper you! GCN disc., inc brkft. (401) 849-7645. (32)

Stable Bunkhouse Box 606, Wilmington, VT 05363. Phil (802) 464-3932. Just a bunk or room/B apt or house. Night, weeknd, week, mnth or season. (33)

VERMONT GUESTHOUSE

Downhill/x-country skiing, snowshoe walks, & a cozy wood stove for keeping warm. Bd & bkfst for lesbians & gay men—nr Stratton, Mt Snow. Reserv only. Dave & Mike (802) 348-7840.

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GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Looking for TVs and TSs to write to. I am over 6 feet tall and a very lovable man. Any age welcome. James CANON, PO Box 129759, C-1-5/1, Reidsville GA 30499.

GBM would like to correspond with other sincere Gay males. I know there is other lonely gays out there looking for a friend. Let's get together. Joseph WALLACE, 21368, Box 900, Jefferson City MO 65102.

Warm sensitive man would like to correspond with other people. Race, religion and sexual life style no problem, for I feel we are all created equal. Tony CREWS, 41035, Box 900, Jefferson City MO 65102.

I have been very happy to receive your Gay Community News and would like to ask to be put on your mailing list for making friends, as people seem to forget you exist in this place. Thank you deeply for your consideration and help. It is surprising to me that people do care. Michael HOLLON, PO Box 41, 8210, Michigan City IN 46360.

Semi professional body builder wishes to correspond with and meet knowledgeable and caring men to share thoughts. I enjoy sports and like to spend hours on the beach. Garry SKELTON, 025838, Box 1100, Avon Park FL 33825.

I'm a black female impersonator, very pretty and extremely sexy. I'm called Teena by every one here, even the guards (smile). Would like to exchange photos. Ms. Teena GILES, 168-942, Box 45699, Lucasville OH 45699.

Prisoners Seeking Friends

WRITING PRISONERS

Most prisoners do not have the opportunity to earn money, especially the gay ones who may be in protective custody (isolation) and without all the "privileges" of the general population (inside), so they may not have money for postage and paper, for example, or not enough to write immediately to everyone if they get a lot of responses; that is, do not think not getting a response necessarily means a lack of interest. Sometimes it's just a lack of resources.



They still have Dave and I separated. The sergeant tried to bribe me that if I would switch to the guards about what was going on around here they would put us back together again, but I refused because then I would only be defeating the purpose of all our opposition to the administration here. I have faith that before all this is over we'll be back together again. Please run this ad for me. Sagittarius in need of moral support from the outside from people that are serious but optimistic. Pictures are always nice, but not necessary. Ricky MADDIX, 39404, Box 900-5C, Jefferson City MO 65102.

Now they have moved me to a place where I can wheel myself around in my wheelchair without having to worry about the police guards anymore. I'd like so much to have a lover to trust and write our ideas to each other together. I like country music and science fiction too. Jona F. SCHWEINOF, 33521 Otto St., Fraser MI 49204.

I'd like someone to write to who's interested in NAMBLA and Gay Rights. Have strong sexual beliefs and outgoing personality. Please write Gary W. TEER, 32989/A139, Box 2, Lansing KS 66043.

Lost and lonely, scared and sad versatile male seeking correspondence with sincere understanding and lovable TV-TS drag queen and she males. I am French and Italian and to say the least very sensitive and for real. Robert (Bunny) BARRETT, 76C197, Box 367, Dannemora NY 12929.

Creative and handsome (and lonely) man looking for a friend. No games please. (People on the outside play games too, you know). Please write Tony EDEN, 158-960, PO Box 69, London OH 43140.

Bi Scorpio seeking correspondence with TVs or fems who will care and share with one who's lonely. Send photo if you can. George WARWICK, 81A-4939, 135 State St. Auburn NY 13021.

You said to let you know if I wanted to run my penpal ad again. Well, I heard from several people, but only once. I guess people on the outside don't think it's a ripoff of prisoners (they're so busy being worried about being ripped off themselves!) to just drop us like that. Will you please give my ad another try. Do you have any idea when my story of prison rape will be run? Alvin HUMMEL, 021558, PO Box 316, Ft. Madison IA 52627.

Myself, I really don't understand people who degrade other people when it really isn't any of their concern. Hopefully in time this discrimination will pass. Things have to get better. I'd really appreciate it if you'd be able to find someone who'd like to write me. Thanks. David RIEFLE, 45858, Box 900-5C, Jefferson City MO 65102.



Single male, physically and mentally together and truly interested in sincere companionship. Race, age no preference. Randy FAIRLY, PO Box C-52864, Tamal CA 94974.

You don't know me but I was sentenced to die in the electric chair. I really need people to write to because I am so lonesome in this 5 by 8 cell, seven days a week, waiting to die. Charles BRACEWELL, Rt.2, Box 37, Holman Station AL 36503.

I'm writing from prison in Florida. I would very much appreciate my name and address being placed in your paper. I hope to find people to correspond with. Gary GUNTER, 070400, Box 1100, Avon Park FL 33825.

I like to read and play football and would like to hear from TVs, Qs, or anyone with honest heart. Will answer all. Am gay. Michael DOWNS, A-068308, Box 158, Lowell FL 32663.

I'm a very lonely prisoner in need of a long time friend. Blond hair and very sexy blue eyes. Larry ARNOTT, 318881, Rt. 11, Ellis Unit H-18-2-11, Huntsville TX 77343.

Lonesome black male Virgo been down awhile, getting out soon, looking for some friendship and open for more. Please send SASE, Maurice SMITH, C-13874, L-117, Box 2000, Vacaville CA 95696.

I would like to correspond with other gay men. My interests are music, dancing, reading and body building. Jimmy HANNUS, 170-011, Box 57, Marion OH 43302.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Beautiful, understanding Virgo who loves the finest things of life. My turn-ons are basketball, walking on the beach, soft music and women, and my turn-offs are vegetables. My friends call my Blakie. I'm looking for a woman who would like to enjoy life at its best. Regenia PRATHER, W-15744, Harrison B-723, Frontera CA 91720.

I wrote you before about placing my name in your paper, but forgot to give you some exciting facts about myself to interest the writer. Well here they are. Attractive, unshockable, interesting and affectionate 29 year old female, down and would love to hear from people out there in the tree world. Needs someone to keep my hopes up and spirits high. I'm single too! Sandra ADAMS, LB-302 W 19432, Frontera CA 91720.

I would like penpals to write to and develop meaningful friendships. Due to institutional policy I cannot correspond with any one who is currently incarcerated. Sheila SCHERTZ, 301072, Box A. Oakdale IA 52319



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